National Anti-Slavery Standard.

SYDNEY HOWARD GAY, EDITOR. WITHOUT CONCEALMENT....WITHOUT COMPROMISE. EDMUND QUINCY, CORRESPONDING EDITOR.

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Selections.

CORRESPONDENCE OF THE AMER. TRACT SOCIETY WITH THE FOX RIVER UNION.

NOT many months since, the large and influential body called the Fox River Union addressed a letter to the Secretaries of the American Tract Society in regard to its course upon the subject of Slavery.

The Corresponding Secretary of the Tract Society speaks of this letter as "able and courteous," and gives to it a clear and decisive reply. We regard this as one of the most important documents which has issued lately from the Society's rooms, because it declares without hesitation or reserve the policy which has been determined upon by that powerful Association in regard to the great question of the day.

By a deliberate and, as it seems, a final decision, its managers have excluded from the sphere of their operations one very large and very important field, leaving it to remain entirely uncultivated or to be occupied by others, as the case may be.

Any direct effort for the removal of Slavery, or to create through their publications a healthy public sentiment in regard to this sin, they have fully resolved to shun; and if such work is to be done, it must be performed by other hands.

The proof that we are not mistaken will be found in the Secretary's letter, which we publish in another column.

We have little to say at present in regard to the propriety of such a decision. The principle upon which it is based is the following, if we do not mistake. Whenever a sin becomes so powerful that an attack upon it would endanger the popularity of the Society, it must be passed over without rebuke or even mention, and the strength of the Association be husbanded and secured for a less hazardous conflict with the smaller iniquities.

Should the sin of Intemperance hereafter obtain an influence as powerful as that which is exerted by Slavery now, we see not why the Society, in accordance with its present action, would not deem it wise and prudent not only to refrain from further rebuke or warning, but would be constrained to call in all its books and tracts in which this iniquity is denounced, or, at the very least, to expurgate all passages in which it is mentioned.

Or suppose that Sabbath breakers should obtain the control of the government and of the influential positions of society, so that they could exclude the publications of the Tract Society from large portions of the country unless free from any allusion to this violation of the law of God, would not the Society be constrained by its present policy to conciliate such a public sentiment by withholding all rebuke of Sabbath desecration?

If this is not the principle which is now guiding this powerful organization, we should be happy to be informed. But as we are not now to discuss this policy, we will merely refer to one or two points of the Secretary's reply. He speaks of the responsibilities of the Society which relate "to three or four millions of *whites* at the South, in no way connected with Slavery." We had supposed that such responsibilities could in no way be so fully met as by earnest endeavours to free the non-slaveholding whites of the South from that curse which has so blighted their prosperity, and rendered the condition of thousands almost as degraded and hopeless as that of the slaves themselves.

The Secretary proposes to postpone action until there shall be "unity of sentiment" in regard to this evil. When the whole world, slaveholders included, shall condemn Slavery with united voice, it doubtless would be entirely safe and would not in the least diminish its receipts should the American Tract Society unite in the general cry, but what would be the value of a testimony uttered thus, and then? The righteous cause would then prove victorious not only without such aid, but in spite of opposition. As one of the most powerful of all instrumentalities, we need the assistance of such a Society now, in producing that unity of sentiment to which the Secretary refers.

The third point in this letter, as we understand it, is essentially this: "In view of the fact that the Pulpit and the Press, and the Legislative Halls, are engrossed almost with the one topic of domestic servitude," would it not be well that one institution should so preach the Gospel as to omit all notice of that sin which so exclusively occupies the public mind? We think not. We should as soon think of preaching the Gospel without the cross as without *applying* it to the great *central sin* of our land.

For a more extended criticism of this letter, we refer our readers to an editorial in the *American Missionary*, which we have copied in our columns.

Our chief purpose in taking up our pen was to draw public attention to the absolute necessity for a new organization, such as we have instituted to perform that work which the American Tract Society declares that it cannot itself undertake.

We propose to ourselves a field of christian enterprise which is unoccupied, and upon which they do not propose to enter, and we are free, then, to call upon all who wish to behold a Christian literature which will not quail before the slave power, or any other form of sin, to aid us by their contributions.

If the managers of the New York Association are really opposed to Slavery, and desire its overthrow, if they refrain from direct attack, from prudential motives merely, and because of the structure of their Constitution, then they, and all their friends, will hail gladly the formation of a new Society amid the freer atmosphere of the West, whose action is unimpeded by any trammels, and which is free to enter a field that they themselves avoid, but still desire to have cultivated.

If their policy is wise, or if, as appears, it may be now considered as settled, then all, we trust, will perceive the necessity of our new organization at the West.—*Christian Press.*

REPLY OF THE SECRETARY OF THE TRACT SOCIETY TO THE FOX RIVER UNION.

NEW YORK, Feb 27, '52.

REV. AND DEAR BROTHER: Your courteous and able communication of January 20th, in behalf of the Congregational Union of Fox River, came duly to hand. Absence from the city for a time, and engrossment in other duties, have prevented an earlier acknowledgement of your favour; and even now, the claims of other interests forbid an extended reply. Indeed, there is so much of candour in your letter, in stating the considerations which weigh against involving this institution in the controversies which have nearly sundered our political ties, rent churches in twain, and filled the nation with strife, that little remains to be said in indication of the peaceful course pursued by this Society.

Two or three considerations only need be presented briefly, in addition to, or in confirmation of, the suggestions of your letter.

1. As an American Society—having responsibilities that relate to our whole country, to the three or four millions of *whites* at the South in no way connected with Slavery, as well as to the people North, East and West—it would seem to be a sacrifice of a greater to a lesser good, to engage in the discussion of a topic already exhausted, with the likelihood of satisfying no one, and with the certainty of alienating multitudes of our best friends, and of closing the door of access with saving truth to millions now opened to our influence.

2. Our institution is a restricted bond of union. It prescribes that our publications shall be of a character "calculated to meet the approbation of all evangelical Christians;" and that no publication shall be issued to which any member of the Publishing Committee shall object. United action is impossible on any other principle. The existing Committee have to administer the affairs of the Society under the Constitution as it is. It is a fact worthy of note that almost no treatise on the subject in question has been presented; and none whatever which met the conditions on which all works are issued. Indeed, on no subject, probably, are evangelical Christians more at variance than the very one you would have this institution discuss. When there shall be unity of sentiment, and a treatise of standard value shall be written, such as the Committee can approve, there will be propriety in claiming that a Tract Press shall engage in this branch of moral discussion. Meanwhile, it it does not and cannot accomplish all that the friends of particular interests and reforms would desire, it at least throws no obstacle in the way of effort in any and every particular method deemed wise and useful; while it pursues its humbler and retired, but not unimportant mission of evangelization without strife.

3. It is unquestionable, in view of the fact that the Pulpit and the Press, and the Legislative Halls, are engrossed, almost, with the one topic of domestic servitude, whether it would not be best for the great object you would promote, that at least one institution should move forward on the simple errand that brought the Saviour to the world—proclaiming "Christ and Him crucified" to "Barbarian, Scythian, bond and free," at the North and the South; and contributing its influence to form a vigorous and enlightened Christian conscience, that may apply specific truth taught by other agencies. It is in this view that I have been wont to consider the legitimate incidental benefit of this institution, operating equally among men of all classes and conditions, as not unimportant in the promotion of the great interest you advocate in so earnest and candid a manner. It must be a very important end to be secured, to warrant the hope that a departure from the present policy would not hinder vastly more good than it would accomplish, to this very interest.

But it seems hardly needful to extend the discussion. Whatever may be our sympathies and wishes, as individuals, and whatever may be our action in other relations, the cause of duty seems plain before us, to adhere as a Society to the simple Gospel, in its essential, saving truths; and to attempt, with increased energy, to diffuse among all classes of men all of truth that we profess or are able to propagate, leaving to others the free employment of all legitimate agencies for propagating what they deem important to the legitimate interests of man and the glory of God.

With much acknowledgement of the fraternal spirit and Christian candour of your communication, I am very sincerely your brother in Christ,

R. S. COOK, Cor. Sec. A. T. S.

To the Rev. N. C. CLARK, Stated Clerk, &c

POSITION OF THE AMERICAN TRACT SOCIETY.

WE cannot forbear calling the attention of the friends of the slave to the correspondence held by the Congregational Union of Fox River, with the Executive Committee of the American Tract Society, as published in another part of our paper.

In his letter, the Corresponding Secretary of the American Tract Society seems to have strangely overlooked the essential sinfulness of Slavery as it is, and the claims upon the Society of three distinct classes of persons for its labours.

First. The oppressed class, three millions and more of men, women and children, towards whom, as individuals and as a whole, the conduct of the great mass of American citizens is a gross violation of the law of love, a contemptuous rejection of that great precept of Christ: "Whatsoever ye would that others should do unto you, do you even so unto them." Has the American Tract Society no duty to discharge in behalf of these?

Second. The oppressor class, those who set up the claim of ownership over their fellow-men, holding them as chattels personal, stripping them of every real blessing, and almost necessarily consigning them to degradation, ignorance and perdition. We speak not now of some imaginable abstract Slavery, but of the system as it now is, always has been, and ever will be, so long as it shall exist in our land. Whatever may be said about a class of men called *Christian slaveholders, we think* that no Christian man at the North will have the hardihood to deny that Slavery, as it now exists, is an unmitigated evil, voluntarily inflicted by the mass of its supporters, and therefore involving the idea of moral wrong, of blame-worthiness in the sight of God, of sin — gross, heinous sin — deliberately practised, which ought to be repented of. Has the Tract Society no duty to discharge towards these?

There is yet another large class of men to whom the American Tract Society has a duty to perform in relation to this evil. This class includes the "three or four millions of whites at the South, no way connected with Slavery," and that portion of "the people, North, East, or West," who either justify slaveholding as it is practised, or hold themselves entirely aloof from the cause of the oppressed, passing by on the other side of the poor, suffering slave, and by their silence, if not openly, striking hands with the oppressor. If this letter is a fair exposition of their feelings, we fear that the Almighty will class among these the active operators of the Society themselves.

It will not do to say the topic is already exhausted. If this were true, there was a time when it was not, and the Executive Committee pronounce a strong condemnation on themselves when they declare a topic exhausted, so momentous as this, taking hold of the highest interests of so large a class of men, revealing such violations of all our duty to our fellow-men, and yet can show no word of theirs spoken in behalf of the truth, or against the errors embraced in that discussion. But it is not true, in the only sense in which this assertion forms an apology, that the subject is exhausted. Intemperance, covetousness, theatres, evil-speaking, tale-bearing, dancing, are subjects in the discussion of which the American Tract Society has taken and are taking a part, and they are quite as much exhausted as the topic of Slavery is.

We know not why the Executive Committee regarded it as so certain that multitudes of their best friends would be alienated by a discussion of this topic. There is truth relative to it somewhere. Are its friends unwilling to know what that truth is? The American Tract Society are in a situation to bring that truth out calmly, plainly, kindly, if they would. Do they mean to say that their friends will not bear the light, or that they regard the evil as so trivial that it would be a waste of time and power to meddle with it?

We have not been accustomed to regard the restriction of the publications of this Society to books of a character "calculated to meet the approbation of all evangelical Christians," as capable of the meaning here given to it. It relates to questions of doctrine, not to sinful practices. If their publications must be approved by *all* evangelical Christians, how have they ever been able to print a tract against wine or brandy drinking or dancing? Does *no* evangelical Christian give his sanction to these things? If the plea has any real force, it must mean this, that some one or more of the evangelical bodies represented in the American Tract Society do not regard the existing slaveholding of the U. States as an evil. Will they tell us which one?

In their second "consideration," the Executive Committee say, "When there shall be unity of sentiment, and a treatise of standard value shall be written, there will be propriety in claiming that a tract press shall engage in this branch of moral discussion." Has the Society nothing to do in any moral discussion until there is unity of sentiment? Has it nothing to do towards securing so desirable an end? Has it done nothing to secure such unity in relation to theatres, intemperance, dancing, &c? Has it tried and failed to secure this unity in relation to the gigantic sin of Slavery? In other moral discussions, it has offered high premiums to obtain a treatise of standard value, but it has refused to offer a premium for a treatise on Slavery when the money was tendered to it.

There are other points in the Secretary's letter to which we should be glad to allude, but we must limit ourselves to one more. It is asked whether it would not be best for the object we promote, that one institution should move forward on the simple errand that brought the Saviour into the world. We are constrained to say that this is either disingenuous and unfair or heartless and cruel. Is it meant that Christ's mission had nothing to do with the removal of sins or the relief of human woe? that to preach deliverance to the captive, the opening of the prison to them that are bound, the relief of the oppressed, the breaking of every yoke, the doing of "justice to the afflicted and needy," the duty to "deliver the poor and needy, and rid them out of the hands of the wicked," to "deliver the spoiled out of the hand of the oppressor," is a greater departure from the Saviour's errand, than to preach against theatres or drinking or dancing or any other specific sin? Or is it meant that the infliction of wrongs and outrages on our fellow-men, that make mercy weep even when inflicted on a beast, is a less evil than drinking and dancing? We cannot but think, that if the wives and children, the fathers, mothers, brothers and sisters of the members of the Executive Committee of the American Tract Society had been the victims of this evil, and were now enduring its untold wrongs, such a letter as this would never have been written. "Inasmuch as ye have done it not unto one of these My brethren, ye have not done it unto Me."—*American Missionary.*

"A NORTHERN TRIUMPH."

So the nomination of General Scott has been called. A Northern Triumph it is, to some extent; but it is not the kind of triumph that the North sought and needed at this crisis. The triumph is a little like that of a bragging fellow who is represented as telling a story of his fight with Indians. He was chased by several desperate warriors, whom he turned upon and shot, one after another, till the last who was close upon him. Said he, "I turned short round and—" "And what," said a listener, "killed him too?" "No, he killed me then." The Whigs of the Northern States assembled at the Baltimore Convention in a full determination to nominate Scott, if it was possible. They had several motives among them for nominating him, the chief one of which was his availability. He was the choice of a few, though a very few, for the Presidency; but on all hands in the North, he was regarded as the only available candidate the party could possibly put in nomination. That availability rested in his great military reputation, which was a small matter in reality with the Whigs themselves, but was supposed to be efficient in gathering up the floating votes, and in his somewhat neutral or at least not decidedly "compromise" position on the slave question. The Whigs of the North knew that to secure his election, they must have the vote of the Anti Slavery people of the North; and that the only prospect of his success lay in his nomination without a resolution in favour of the Compromise, or rather by exerting in connection with his nomination sufficient force of opposition to the Compromise to defeat it. They made the effort, but it was in a fugitive fight. They showed the white feather at the start, by permitting the South to take the management of the meeting. The Compromisers gave them chase, when the Northerners killed off Webster and Fillmore, and secured Scott: but this was no sooner achieved than the Compromise "deadfall" was thrown over them, and there they were—with Scott and the Platform—the latter defeating and destroying all the advantages and *supposed* advantages of the former. All that they gain in Scott is his military reputation: and to offset this, there is the deadly opposition of all the ultra Southern influence, without the security of one Northern ally. The Free Soilers have no inducement whatever to vote the ticket: It is occupied with a resolution that Slavery shall not be disturbed in its unrighteous drafts upon the freedom of the free States, and the candidate is pledged to sustain these odious concessions: and the candidate for Vice President, who may very likely be President if elected, is an out and out Southern man—a slave-holder and Slavery propagandist?

This is the Northern Triumph that is offered us, and this we are asked to support, without a shadow of prospect for any thing we hold valuable. This is the Northern Triumph so much vaunted in some quarters: and so it is a triumph, but it is a triumph at the cost of defeat and death. The "deadfall" has covered the Northern Whigs, triumph and all, and we are asked to crawl under it, and help them bear it up!

We sympathize with you, gentlemen, in your humiliating position. But you must learn that the Free Soilers have no ambition to share in such triumphs as this. They would rather wait the more honourable victory that awaits them, when your victories have used you up.—*Ashtabula (O.) Sent'l.*

THE POPULAR RELIGION OF THIS NATION, AND AGE, IS NOT CHRISTIANITY.

BY the popular religion of this nation and age, we mean that religion which is exhibited in the actions of the leading, and most popular ecclesiastical denominations of America. The true character of any religion is manifest in the influence it produces upon the actions of its subjects.

Hence, making this the principal criterion, by which we judge of the character of the popular religion of the day, we are forced to conclude that it is not the religion of the Bible.

We are aware that this is an unpopular subject, and that he who denounces the time-serving religion of the age, is, in the estimation of the American Church and clergy, an Infidel. But believing that the happiness of man, in time and in eternity, depends upon the understanding, and possession, of true religion, we feel that our duty to humanity, and to God, imperiously demands that we should, so far as we have ability, expose and denounce the base corruption of the American religion. Being perfectly willing to stem the tide of popular prejudices for the cause of suffering humanity, we cheerfully enter upon the discussion of this transcendently important subject. If we would effect a moral reformation, we must expose the existing corruption of the religious world. In doing this, we necessarily lessen the confidence of many in the morals of the American Church. This being manifest, we are charged with begetting infidelity. In the judgment of the pro-slavery Churches of this land, a rejection of a man-stealing religion is equivalent to the infidelity of a Paine or a Hume. The Slavery defending, and kidnapping priests of the age, brand the friends of the slave with infidelity, while they by their own actions give indubitable evidence that *they* are not only infidels, but practical atheists. Those persons who profess to believe in the existence of a God, while they act as though there were no God, are practical atheists. We claim that whoever lives without respect to the infinite obligations which bind him to God and man, is a practical atheist. And that the slaveholder or the slaveholding apologist tramples beneath his feet all these sacred obligations, and is therefore a practical atheist. Slavery is an assumption of the prerogatives of God, and its advocates, and abettors, vindicate this assumption, and hence they practically deny the supremacy of the eternal God. He who professes to believe the teachings of Christianity, and acknowledges the binding obligations of the golden rule, and yet oppresses his neighbour, is emphatically a practical Atheist. And that religion which recognises the existence of God, and the moral obligations imposed upon man, by the sacred Scriptures, while it sanctions war, Slavery, and intemperance, is a system of practical atheism. This is the character of the popular religion of this land of Bibles and sanctuaries. But it is asserted by the opposers of this Anti-Slavery reform, that the discussion of this subject begets infidelity. We acknowledge that it does render many persons infidel to the slaveholding religion of this land. But while it does this the practical atheism of the professedly Christian church has driven thousands into a bold denial of the inspiration of the Scriptures, and of the divine origin of Christianity.

There are scores of infidels in this nation, who have been made such by the American Church. They had correct views of the moral quality of actions, of Bible ethics, and of the requirements of a practical Christianity. They thoroughly, and impartially investigated the great moral questions of the age; they saw the position the church occupied in regard to these questions, and they were convinced that instead of rolling on the grand and glorious cause of moral reform, the Church was found summoning all its clerical, and ecclesiastical powers to impede its progress. They beheld the religion of this nation throwing its sanction around the giant crimes of the age, and heard its ministers make the most elaborate arguments in justification of a system, which they regarded as being eternally at war with the best interests of man, and utterly incompatible with every element of Christian truth and morality. This drove them away from the sacred altars of christianity, from the oracles of inspiration, and from Christ the Saviour, into the hopeless and barren regions of infidelity.

In proving that the popular religion of this nation, and age, is infinitely dissimular from true religion, it becomes necessary to examine its character. Having done this we shall then proceed to the examination of the character of Christianity.

From a careful observance of the organized or dominant religion of this age, we pronounce it a SECT-WORSHIPPING RELIGION.

We are not opposed to the existence of church organizations, but we are utterly opposed to exalting such organizations above the Kingdom of Christ. Whenever the members of any religious sect, have a greater zeal for the upbuilding and popularity of their organization, than they have for the advancement of truth, and the promotion of human happiness, they become the worshippers of sect.

And whenever their devotion to their church prevents them from obeying the dictates of conscience, and the requirements of Christianity, they then exalt their sect above God, and thereby become idolaters. There are thousands of the professing christians of this age, whose devotion to their religious sect is much greater than their devotion to God; whose love of sect is infinitely greater than their love of truth; and whose zeal for the success of their religious party is a thousand fold greater than it is for the progress and triumph of Messiah's Kingdom. They are more solicitous to have men converted to Methodism, Presbyterianism, Campbellism, or some religious dogmatism, than they are to have them converted to Christianity. They are more anxious to have them initiated into their peculiar faith, and church, than they are to have them inducted into the faith of the Gospel, and Kingdom of God. They are much more deeply concerned for the salvation of those who are *out* of their churches, than they are for those who are *in* them. With these religious secretaries, it is a heart-rending thing for a sinner to live out of their churches, die out of them, and be lost; but it is a matter of but little concern with them, that scores of acknowledged sinners live *in* their churches, die in them, and from them go to perdition! Now if these religionists have for their object the salvation of immortal souls, why then are they not as solicitous for the salvation of the thousands of slave-dealers, and Rum-sellers, who are in their churches as they are for the salvation of many who are out of them, whose moral characters are unimpeachable? Some of the greatest sinners of this nation are members of the church. And because they occupy this position, they are baptized as Christians.

If the American churches were not *guilty* of slaveholding, they would be *wonderfully* concerned for the conversion, and salvation, of the slave holder. But as their religion tolerates this crime, and as slave holders are endorsed by them as Christians, they turn their attention and undying sympathy toward lesser sinners, who are perishing, out of the church! The building up of sect is, with these churches, of more importance than the salvation of souls. The religion of this nation is a sect-worshipping religion, and therefore is not Christianity. —(*Wilmington, Ohio*) *Herald of Freedom.*

SLAVE POWER, THE PREDOMINATING POWER.

THE ascendancy of the slave power in the councils of the nation, obtained through the ill-advised concessions of the federal constitution, and strengthened by a long series of usurpation on the one hand, and of surrenders on the other, is unjust, dangerous to the Union, and incompatible with the preservation of free government: and is the principal cause of the political and financial evils under which we groan; and thus the only hope of relief is in a united determination of the friends of freedom to employ all wise and lawful means for the repeal of the Fugitive Slave Law.

The first point is the fact of the ascendancy of the slave power in the general government. It controls all national appointments. No man has been or can be elected President but a slaveholder or a man fully approved by the South. Every member of the Cabinet is a devoted supporter of the slave power.

It controls the national diplomacy, and the legislation of Congress. No act has been passed, no course of legislation adopted, but with the consent of the slave power. And no demand of the South has ever been successfully resisted, however injurious it might be to other interests, contrary to the constitution, hostile to the principles of liberty and justice, or derogatory to the national honour. The South hold the nation as a subjugated kingdom, and allow the government to exercise its functions only in strict subserviency to the will of the dominant power.

2. This ascendancy has been gained through the ill-advised concessions of the constitution, and strengthened by a series of usurpations and submissions disgraceful to the nation. Let it be borne in mind that all concessions to the South were purely gratuitous. Slavery has no claims to be considered. It was not an interest of the nation, it added nothing to the national wealth, the national honour, or the national strength, but is a mere damage to them all, and is in no sense entitled to be regarded as an interest, but as an enemy. For these concessions the South has rendered no equivalent. They pressed their claims, not by argument or persuasion, but by bullying, and the Constitution pacified them, as a man would pacify a highway robber, who, with a pistol at his breast, demands his purse, and at length by a "compromise" takes up with half the amount.

Our fathers never would have yielded as they did, but for the belief then generally entertained that Slavery would be of temporary duration, and that the future tendencies would all be in favour of liberty. The result does honour to their good feelings rather than their wisdom. They overlooked the moral axioms, that the tolerance of sin leads to corruption, and that usurpation ever grows by submission and is never satisfied.

The possession of unjust and irresponsible power always intoxicates, and those who hold it become infatuated, and extend their encroachments in an increased ratio until they become intolerable, and drive the oppressed to revolution. Such is the history of the past. Such is the career now running by the slave power in this country. Its Compromise measures, its political intolerance, its interference with every political and financial interest, will, if not checked by constitutional means, drive the people of the North to a revolution for which the responsibility will chiefly rest upon Northern Statesmen—Van Buren, Webster, Cass, Buchanan, &c., who vie with each other in efforts to bind the North at the chariot wheels of the slave power.

In politics, it embarrasses all our diplomacy with foreign nations, it sacrifices the national honour. How it looks to see a government professedly free, chiefly occupied in securing and extending Slavery! It binds us helpless and trembling at the feet of the nation with which we are chiefly in contact. It enslaves the public, that old "palladium of liberty." It controls public offices. It inflames parties at the North, so that its pendulum power can be employed to keep them vieing with each other in self-degradation and servility.

With all these facts before us, shall we remain inactive, and witness the headlong rage with which our nation is rushing forward to destruction, and not seek to arrest its downward course?

Shall we silently behold the land we love with all the heart-warm affection of children, rendered a hissing and a reproach throughout the world, by this system which is already "tolling the death bell of her decease among the nations?" No; the events of the last two years, have "cast their shadows before," overclouding the bright prospect of the future, and shrouding the destinies of our country in more than midnight gloom, and we cannot remain inactive.

Our country is as dear to us as the proudest Statesman, and the more closely our hearts cling to "our altars and our homes," the more fervent are our aspirations that every inhabitant of our land may be protected in their rights and privileges, by just and equal laws, that the foot of the tyrant may no longer dare to invade the home of the free and the brave.

Let our course, then, still be *onward*. Justice, humanity, patriotism, every high and every noble motive urge us forward, and we dare not refuse to obey.—*American Observer.*

ANOTHER RIDICULOUS CHARGE AGAINST GENERAL PIERCE EXPOSED.

THE Southern Whig papers are eager for pretexts to excuse their support of Mr. Seward's candidate. Any flimsy foundation will suffice them for a senseless clamour wherewith to drown the voice of condemnation for their open abandonment of the duties which they have acknowledged the present posture of public affairs imposes on Southern men. The New Boston libel has just been exposed; and now the Southern Whigs cite a vote given by General Pierce in June, 1834, and pretend to regard it as proof to sustain a charge similar to that based on the New Boston libel. During all this time, the Southern Whigs are acting in open and notorious alliance with the worst enemies of the South; and they yet know that the men who dictated the nomination of General Scott, who enjoy his confidence, who regulate his canvass, and who will shape his administration and dictate his policy in the event of his election, are holding up to the Abolitionists General Scott's promise of power and patronage, and are denouncing General Pierce as one wedded to Southern interests, in order to make him obnoxious to them.

The particular vote to which we refer was given on the 12th of June, 1834, while General Pierce was a member of the House of Representatives. The Missouri Compromise had been adopted more than twelve years before that time, and the Abolitionists had not then commenced the Anti-Slavery agitation in Congress. The bill on which the vote was given involved no principle either extending or limiting Slavery, and placed no limitation on the rights of slaveholders except that imposed by the law of Maryland, similar to laws in other slaveholding States, and demanded by the slaveholders in the District of Columbia for their protection in the enjoyment of their property. Many, if not most, of the slaveholding States have deemed it true policy to prohibit the admission of slaves from other States. The policy was dictated by the desire of the slave-owners, who wished to limit competition, and prevent the reduction in the price of slave labour. The right of a State to enact such laws was a prominent point in Judge McLean's opinion in the case of Groves and Slaughter; and his argument in favour of the right, our readers will remember, was cited by Mr. Fillmore in 1848, in a letter to James Brooks, Esq., which was published by all the Southern Whig papers, and deemed perfectly satisfactory, notwithstanding Mr. Fillmore's letter to the Erie Abolitionists and his votes while a member of Congress. In 1796, the State of Maryland passed an act prohibiting the introduction of slaves, except by persons removing into the State with the *bona fide* intention of becoming residents. Such persons were allowed to bring with them, or introduce within one year, such slaves as belonged to them at the time of their removal. Slaves introduced in opposition to the law ceased to be slaves. In 1801, after the cession of the District of Columbia by the States of Maryland and Virginia, an act was passed by Congress which continued all the Maryland laws which were in force at the time of the cession in that part of the District ceded by her, and continued the laws of Virginia in that part ceded by Virginia. Of course, the Maryland law relative to the introduction of slaves was adopted by Congress as to that part of the District north of the Potomac.

In 1834, one Edmund Brooke, a resident of Georgetown, wished to have a private act passed for his benefit, by which he might be permitted to introduce two slaves from Virginia into that portion of the District ceded by Maryland. The slave-owners of the District were in favour of the Maryland law, and did not desire any relaxation of it. They wished to prevent a reduction in the value of slave labour by limiting the supply and preventing competition; and at this moment they would resist the repeal of the law of 1796. We can find no reason stated why Mr. Brooke should have been permitted to bring his two slaves into the District which would not apply with equal force in all other instances, and require the repeal of the law. Government should proceed by general and not by special legislation; and except in very peculiar cases, the operations of law should not be interfered with by private acts exempting particular individuals from their operation. While the law of 1796 is on the statute book, it ought to be complied with; and if it is impolitic or oppressive, it should be repealed; but Gen. Pierce is no more responsible for its continuance than any other person who has been a member of Congress since the District was ceded to the United States, and his responsibility is not to be compared with that of the slaveholders of Southern States, who have passed similar laws, or of the slave-owners of Maryland, who passed the particular law, or of the slave-owners of the District of Columbia, who demanded its execution as a species of protection operating like a prohibitory duty on labour in the District. In order to show the state of feeling at the time, we will mention that in 1833—the year before the vote complained of by the Southern Whigs—the legislature of Maryland increased the rigours of the law of 1796, by repealing its second section, which permitted the introduction of slaves by persons removing into the State with the intention of becoming residents, thus entirely prohibiting their importation under any circumstances. The sentiment on this subject may be further understood by considering the fact that since the cession of the District there are only two instances in which liberty has been granted for the introduction of slaves. Since 1834, questions in which slaves are involved are viewed with different eyes, and are often decided by considerations which were not entertained then. General Pierce had no agency in producing this alteration in the temper of the public mind; and the character of the assaults made on him by Southern Whigs should be denounced by every Southern man as dangerous to Southern institutions, for they are eminently calculated to strengthen the hands of their bitterest enemies, and to destroy, by falsehood and perversion, those Northern men who are swayed by enlarged and liberal views. The particular assault which we have just exposed is ridiculous and contemptible; and it would never have been brought forward but by men who feel contempt for the public intelligence, and are ready to seize on any pretext as a plea to shelter them from the odium which they must be sensible is merited by their desertion to the support of Mr. Seward's candidate.—*Wash. Union.*

THE sum and substance of the objection to the introduction of coloured Americans into this island appears to be the expense. Other objections have been urged, but they may all be considered subsidiary to the one mentioned. It is very evident some persons imagine, 1st, that indiscriminate immigration from the United States is recommended or desired; and 2d, that this immigration is sought to be carried out for the purpose of furnishing labourers for the sugar estates. Nothing more contrary to the views and sentiments of those who first recommended that the coloured Americans should be invited and assisted to come to this island could have been conceived, and it is difficult to conjecture what circumstance could have led to the conclusion that American immigration was intended to furnish labourers for the sugar estates. The question has been placed very plainly and distinctly before the public, and we are almost tempted to say that those who misunderstand it do so purposely.

It is a fact which no one can question, that the population of this island is exceedingly small when its size is considered. There is room enough in it for hundreds of thousands of human beings without in any manner whatever injuring or incommoding its present inhabitants. The recent movements in the United States leave no doubt that the desire in many of the States is to force the coloured portion of the population away. What shall we do with them, is the language in the mouth of all the influential Americans from Henry Clay downward. Send them to Liberia is the reply of the advocates of African colonisation in the United States. But many will not go, or only such as have been manumitted on condition that they should will consent to being disposed of in that manner. Those who are of opinion that the Americans would be advantaged, and Jamaica benefitted by their settlement in her, say to the enquirers, send them here. These persons are of the same colour as the bulk of our population—they speak the same language—profess the same religion, and claim the same origin. It is on account of the first and last circumstances that they are sought to be thrust out of their own country. But why invite them to come here? Simply because in this island they may find a home, and enjoy all the rights and privileges of British subjects; they may freely exercise their ingenuity and industry, and in time acquire property and rise to the highest offices in the State—in a word, they may benefit themselves and the country of their adoption. Is there anything objectionable in this? We think not. We have land—they have labour. The former without the latter is valueless; by coming to reside among us, they will benefit us and themselves. They are not invited to come as labourers on estates or coffee plantations, but as immigrants to settle and cultivate the land on their own account—to do precisely what the Germans, and Irish, and others, who flock by thousands every year to the United States, and Canada, do—settle down with their wives and families as honest, industrious tillers of the earth.

But some persons seem to think there is no earth to till in Jamaica, and are at a loss to conceive where the lands are that are cheap, proper, and available for the use of Americans who may come among us. These can scarcely be in earnest, and must be hard driven, indeed, for an objection to American immigration, when they pretend—for it can only be pretence—not to know where these lands are. It is scarcely possible to visit any portion or district of this splendid island without seeing uncultivated lands stretch out in broad valleys and composing hills which frequently rise and reach the clouds—without being convinced that the industry and energy of man alone are necessary to make it one of the finest countries in the world. The newspapers of the country show whether these lands may be had on sale or no, and there would be little difficulty, indeed, in procuring large runs on rent, if they were required. Of a piece with this inability to see where these lands are, is the attempt to make it appear that there can be none available, since some persons have left this city for Chagres and Navy Bay. Every one knows that persons who have been accustomed to live in large towns, and brought up as tradesmen and domestics, entertain strong objections to going into the country, and to cultivating the soil. This latter is, to such, an entirely new occupation, which they will have to learn; whereas at Chagres and Navy Bay they perform those descriptions of services to which they have been accustomed, and for which they receive an amount of pay or remuneration unknown in this island. That tradesman or laundress would be a fool, indeed, who would take to cultivating the soil for the first time for a maintenance, when he or she can earn two or three dollars a day, with ease, at the places mentioned. The persons whom it is proposed to invite from America have been accustomed to the cultivation of the soil in that country, and are much more skilful than the very best of our own people. It never was known in any country that we are aware of, that the departure of a few persons comparatively from a large town—the largest in it—was regarded as proof that there was no land to be had on rent, or to be purchased in any part of that country. Extensive as has been the emigration from Ireland and Germany, no one would adduce that fact in support of a statement, that there was no land in those countries available to any who might desire to migrate to them. It has been reserved for the sapiency or disingenuousness of Jamaica to infer the want of land, from the migration—not from an agricultural district, but from a large seaport town—of a few hundred artisans and washerwomen, tempted by extraordinarily high wages, and exemption from all municipal and other control. Suppose that these persons were compelled to leave their homes to seek support, as has been stated, how does that prove that there is no available land, or none that they could have procured on rent; and may their departure not be attributed, with much more propriety, to unwillingness to commence to lead an agricultural life, than inability to procure land? But we have been told some still more extraordinary things in relation to American immigration. One of these is, we may soon find that importation need not increase on account of the immigrants to any extent, because Jamaica possesses in herself the means of self-support. The other, that we have implements enough already. Increased imports from abroad would be the necessary result of a large addition to our population, and would continue until the native productions were increased to the extent and in excess of the increased consumption occasioned by the increased population. That the new-comers would, in course of time, produce sufficient food for their own consumption is admitted; but there are numerous manufactured articles which would always be procured from abroad, and the consumption of which would be increased, even among the native population. In these manufactured articles we include implements of husbandry, many of which, we are only sorry to say, are unknown to the great majority of our people, but the use of which they cannot too soon, for their own benefit, become acquainted with.

But American immigration is objected to on the score of expense. To this we shall return on some future day.—(*Kingston, Jamaica*) *Morning Journal.*

THE CELEBRATION AT SPRING MILL

ON Saturday last the Anniversary of West India Emancipation was celebrated by a Pic-nic at Spring Mill, Montgomery County. The day opened auspiciously, and a pretty large number of persons, from Philadelphia, Norristown and the surrounding region, assembled in a beautiful grove to mingle their congratulations in view of the glorious results which have followed the breaking of the chains and the undoing of the heavy burdens of 800,000 of their fellow men, and to consult together as to the duties they owed to the bondmen of our own country. Whether it was the joy inspired by the event which they had assembled to commemorate, the consciousness of being engaged in a noble cause, or the romantic scenery of the place, or all of these together, that made every body happy, we do not know; but certainly we have rarely seen a public assembly give more unmistakeable signs of heartfelt enjoyment than those which were exhibited on this occasion. The grove, though somewhat lacking for shade, is very beautiful, and well arranged for such celebrations. Its most attractive feature is the noble spring of clear crystal water that bubbles up from the earth with a copiousness exceeding any thing that we had ever before witnessed. We do not know the measure of its capacity, but we should think it sufficient to afford a constant supply of water to a hundred thousand people. The water is so perfectly pure, and the supply so copious, that we wonder that some disciple of Preissnitz has not appropriated the place to the uses of a hydropathic establishment.

JAMES MOTT was appointed President of the meeting. After a few appropriate remarks, by a man who represented himself to be an agent of the Tract Society and a native of England, the following letter from Rev. W. H FURNESS was read. The personal attendance of the writer would no doubt have been more satisfactory to the audience, but his communication was warmly receeived and highly appreciated.

HUNTINGDON, Montgomery Co., Pa.

MY DEAR FRIEND: I thank you for the invitation to the Pic-nic in celebration of the Abolition of Slavery in the British West Indies, and I have hoped that I should be able to be there. But what with bodily indisposition and various engagements I shall not be with you. It is an event worth celebrating, especially interesting to every lover of Freedom, as it proves the practicability of emancipation. It is a pity that, under the providence of the good God, proof should be needed to such a point. But I do not know what happens at this present time to be needed more. Every where and every day we hear it said, 'Slavery is very bad. We hate it. But *it can't be helped.*' *Can't be helped!* What! Is there no God? And what then is the use of the religion upon which we expend so much time and money? But it *can* be helped; and that noble act of British Emancipation proves the possibility.

In that book which was published by the two gentlemen who visited the British West Indies to learn the results of emancipation, and which the Hon. Edward Everett said (and it liked to have cost him the mission to England for daring to say as much) that it proved Abolition to be feasible—in

that book, you recollect (the statement is too striking ever to be forgotten) that in the Island of Antigua, which contained 30,000 whites and 70,000 blacks, and which was the only island that accepted the act of emancipation unconditionally, without any previous Apprenticeship system, the next Christmas after the act went into effect, was the first Christmas for many years when it was not necessary to call out the military to preserve order. A fact like this speaks volumes as to the safety of Abolition.

It is the radical defect of that worldy or political wisdom which rules this country and forms our opinions, that, with all its sagacity, it overlooks the most vital considerations. It makes no account of *moral forces, effects and influences*. Accordingly, it never seems to enter people's minds to think what would be the consequence of a grand act of Emancipation in this country, supposing the Slaveholders, in Convention assembled, were to pass such an act. It is continually said, it is true, that the consequence of such an act would be that the South would be instantly deluged with blood. But this is said without thought. They who say it do not really think it. It is the absurdity of fear, or a scarecrow of the politicians. In answer to all such folly, it is enough to say that it is not in human nature, when men have received from the voluntary act of others the greatest boon which men can receive or bestow, to fly directly at the throats of their benefactors. Instead of reiterating such absurdities, how much wiser and better it would be, if people would only consider that if there is one trait more conspicuous than another in the African race on our soil, it is their gentleness, their docility. The fact that three milions of them are kept in such absolute bondage, with scarcely a whisper of insurrection, proves *that*. Again, it is not disputed, I believe, that the sentiment of veneration is large in them. They look up to the whites as a superior race. Let the whites then vindicate their superiority. Let them prove their claim to the veneration of their African brethren. Let them, moved not by fear, not by political considerations, but by a god-like sense of simple Justice and Humanity—let them say to their slaves: "We have been claiming a right to you which has no foundation. You are no longer our property. You belong each to himself and to God. Henceforth we shall treat you as men. You must labour, as we all must, but the reward of your labour we will not take from you, for we have no right to do it. The laws that protect us shall protect you." Can any one doubt what would be the effect? I believe that the slaves would be far more entirely their masters' than they are now; theirs by a bond of gratitude and reverence which would give new power to the whites, new hope to the blacks. You are holding your brother in chains, and you fear him and cannot but fear him. But instead of putting chains on him, go to work and take them off, and your position towards him and his towards you are entirely altered. In the former case, you are a demon to him, and you are making him, like yourself, a demon also. In the latter, you are an angel to him, and, in the light and gladness of your presence, his heart flows out towards you with a gratitude which only angels can feel. So truly do I believe this, that I believe also that the South has it in her power to wall herself round with an affectionate and devoted coloured population that shall make locks and bars all but obsolete.

But this happy consequence of the Abolition of Slavery depends upon the way in which abolition takes place. If it is accomplished against the will of the slaveholders, by an act of government, then it may require a regiment or two to guard against bloody outbreaks of revenge. But Government in this country has no such authority, nor is there a soul in the land who desires the Government to usurp such power. The aim of the Abolitionists is to abolish Slavery through the free, voluntary action of the slaveholders themselves. Let the masters be induced to set the slaves free, and bloodshed is impossible. Let the masters do the work of emancipation of their own free will, and they will soon find themselves surrounded with, not a parcel of brute machines hardly earning their salt, but a free, willing population of labourers.

But to induce the masters to emancipate, to break those chains of self-indulgent habits which slaveholding generates, to awaken them to the sacred claims of Justice and Humanity, there must be applied the mighty force of Truth. *That* must speak through the public opinion of the world. The truth must be spoken. It must go forth sounding on all the winds of Heaven, the Truth concerning Freedom, the Truth concerning Slavery. The one must be shown up to the disgust and horror of all men, the other must be revealed in its celestial beauty. Yes, the Truth is the potent instrument of true Emancipation. What though it cuts and humbles and agitates, making all rock again, it *must be uttered*. And as that voice swells louder and louder, and is multiplied by ten thousand echoes, gradually ignorance, and pride, and passion, will give way, and, amidst the tempest, the divine beauty of Justice and Liberty will be revealed, and shall glance like lightning into the hardest hearts.

God bless the Truth to the abolition of all wrong.

Very truly yours,

W. H. FURNESS.

OLIVER JOHNSON, in a speech of considerable length, sketched the history and the results of West India Emancipation. He spoke of the labours and toils by which the sublime event was achieved—of the peaceable manner in which the blacks received the boon of liberty—of the utter falsification of all the predictions of the pro-Slavery party—of the progress of the emancipated class in respect to education, morals and everything that ministers to human enjoyment—of their success in acquiring property, particularly real estate—and finally of the complaints of the planters, who insist that everything is going to ruin because the manufacture of sugar and rum does not prosper as it once did.

LUCRETIA MOTT made a brief but interesting address, after which the meeting adjourned for dinner.

At half-past 1 o'clock the people again assembled, and were successively addressed by Thomas Curtis, Thomas Illman, Robert Douglass, Robert Purvis, Dr. Hiram Corson, and William B. Thomas. We shall not undertake to report the speeches of these gentlemen. Suffice it to say that they all spoke earnestly and well, and secured the undivided attention of the audience. Mr. Douglass gave some account of his residence in Hayti and Jamaica and of the condition of the people of those islands. His remarks on the independence of Hayti were particularly just and forcible, as were also his denunciations of the American Government for its meanness in refusing to recognise that independence. Mr. Curtis, though not an active worker in the Anti-Slavery Reform, gave proof of his hearty interest in the cause as well as of his appreciation of the great principles on which it is based. Mr. Illman showed that he had an Englishman's hatred of Slavery combined with a genuine love of the Republicanism which this country professes but does not practice. Mr. Purvis gave a home-thrust at Colonisation and the Fugitive Slave Law, and declared that the attempt to drive the people of colour from the land must be met and baffled. A few might bend before the storm, but the mass would remain by their homes and their altars and contend to the last against the hateful and malignant spirit that was seeking to banish them. Dr. Corson thrilled us all by his earnest and impressive words. Mr. Thomas spoke of the importance of voting against Slavery, and in the kindest manner expressed his regret that the Free Soilers could not count upon the aid and co-operation of the moral suasion Abolitionists. While he was speaking, it began to rain, and the people were reluctantly forced to retire from the grove. Notwithstanding the discomfort caused by this sudden interruption, it appeared to be the universal sentiment that the day had been happily and usefully spent.—*Penn. Freeman.*

INSUBORDINATION AMONG THE SLAVES IN VIRGINIA.—The Richmond, Norfolk, and Fredericksburg papers allude frequently to the spirit of insubordination among the slaves, which they attribute to a recent pardon by the Governor, of a slave who had killed an overseer. The *Fredericksburg Herald* says:

"It is useless to disguise the fact, its truth is undeniable, that a greater degree of insubordination has been manifested by the negro population, within the last few months, than at any previous period in our history as a State. Our exchanges from all quarters of Virginia come to us freighted with accounts of attacks of negroes on their masters or overseers, and a general laxity of punishment seems to pervade the length and breadth of the Old Dominion. And not only is it abroad that the spirit of mischief seems brewing, but even here, we might cite several notable instances that have been named to us.

We have heard of negroes who refused to be chastised by overseers, and who have gone so far as to resist. Kitchen servants, who teach their children that no such relative position as master and slave ought of right to exist, and that henceforth the term is to be repudiated, and instead of *master* it is to be Mr. And instead of their offspring applying the terms heretofore known as father and mother among the blacks, it is to be pa and ma! This might be ludicrous to comment upon, but it shows the progressiveness of the times, and developes a feeling among the colored population which has never before been known to exist.

"We conceive it to be time that all parties understood each other upon this subject, and while we should object to any thing which might smack of heartless severity, yet personal safety may demand some abridgment of the extended privileges which are now allowed to the coloured population. It is now a debateable point, as to which colour shall use the sidewalk, and which give way—a point that we think had better be settled at once. Let the public see to these matters in time, or great severity will be required after a time, while a little wholesome restriction just now will obviate its necessity and application then."

National Anti-Slavery Standard.

*** *All communications for the paper, and letters relating to its pecuniary concerns should be addressed to* SYDNEY HOWARD GAY, *New-York.*

†† *Donations to the Treasury of the* AMERICAN ANTI-SLAVERY SOCIETY *may be forwarded to* FRANCIS JACKSON, *Treasurer, at Boston; or to* SYDNEY HOWARD GAY, *New-York.*

NEW YORK, THURSDAY, AUGUST 19, 1852.

Anniversary of the Western Anti-Slavery Society.

The Executive Committee of the Western Anti-Slavery Society hereby give notice that the Annual Meeting of the Society will be held at SALEM, COLUMBIANA COUNTY, Ohio, commencing on Saturday, the 21st of August, at 10 o'clock, A. M., to continue for three days.

Now that both the great political parties have anew pledged themselves to perpetuate the power of Slavery, and to continue the act for slave-catching as the supreme law of the land, as above God, and all that is called and worshipped as God, it becomes the friends of Freedom to assemble and devote themselves afresh to its interests—to take new counsel—to provide new means of warfare—to combine for new and more decisive action, such as the exigencies of the times demand. The Committee, therefore, invite the attendance of all the members and friends of the Society on this occasion. We shall have the aid of some distinguished friends of the cause from abroad, but the work to be done is with us in Ohio, Indiana and Michigan. Let the whole West be fully represented.

In behalf of the Executive Committee.

SARAH MCMILLAN, *Recording Secretary.*

Fowlkes' Daily Express, published at Memphis, Tenn., asks if we 'dare' do the South justice by giving the two following articles a place in our columns. This is the first:

A girl, reported to be free, calling herself Anne Eliza Webster, and who was born in Maryland and raised in Pennsylvania, was brought to this city some four months since, by a man by the name of Jerome Watson. On Tuesday night Watson was seen to be making preparations to remove his property, with the girl Anne Eliza and her child. As soon as the negro was fully aware that it was Watson's intention to run her off, she contrived to make her situation known to several of our citizens, who interested themselves so far as to obtain a writ of "Habeas Corpus" from Judge Harris, in order that the girl and her child might be detained until the facts of the case could be inquired into. On Wednesday morning the "Habeas Corpus" came before the court, and the writ was ruled by Judge H. to be insufficient to hold her; consequently, she was discharged, and Watson again took possession of her. In the mean time another writ was issued, authorizing the Sheriff to take possession of the girl and to hold her at the pleasure of the Court. Before the last writ was served Watson had her run off to Arkansas, of course out of the jurisdiction of the Court. In this state of the affair a skiff was procured, sent over to Arkansas, and the girl again brought over within the jurisdiction of the Court, the writ served, and Eliza and her child placed in the custody of the Sheriff

No examination has, as yet, taken place on the merits of the case; but with those acquainted with the facts, no doubt exists as to the girl's being entitled to her freedom.

It is but justice for us to state that Watson, although he has, on several occasions, acknowledged that he believed the girl to be free, contends that he bought her as a slave.

The girl, on her part, states that she was raised in Pennsylvania, that she was taken to Louisville by a man by the name of Roberson, that he there sold her to Watson, without her knowledge, and that as soon as she heard of the sale she sent for Watson and told him that she was free, and protested against being held as a slave. Watson, by promise of future freedom, has been enabled to hold on to the girl up to the time she was placed with the officers of the law.

The comments of the *Express* upon the facts above related, make the second article, which is as follows:

An incident occurred in our city a few days since, which ought to inspire our northern opponents with a feeling of shame, by its contrast with the course they themselves pursue. A negro woman was held as a slave in this city, but having asserted that she was entitled to her freedom—although without direct friends or the means of employing legal assistance—her cause found advocates immediately. Her case was brought before court, regularly heard, and she is now to all intents and purposes restored to her freedom! In this instance our citizens merely exhibited a due respect for law and justice.

Let any one of them, however, attempt to reclaim a slave who was his lawful property, but who had escaped to the North, and would he meet with the same fair and just treatment which this helpless woman of a debased race receives from us? Are we not warranted in the belief that every obstacle would be thrown in his way, that the law would be evaded and derided by all imaginable methods, popular prejudices excited against him and his claim, and if possible his slave be abducted from him, if, indeed, violence and death did not follow?

Southern men may point with just pride to a contrast in conduct so honourable to them and to their cause.

Will not our Northern fellow-countrymen learn something of justice and liberality of sentiment from such examples? They show the difference between the folly and oppression of fanaticism, calling itself liberty, and that calm sense of right and duty, which neither submits to wrong nor seeks to inflict it!

In what city of Massachusetts, New-York, or Ohio, would a Southern claimant for a fugitive slave obtain so fair and impartial a hearing, as this negro woman obtained in Memphis?

We are not without hopes, however, that the reign of fanatical bigotry and ignorance is near its close, and that in a short time, such a constat as we are speaking of will be made a matter of history, alone, by the return of all to a system of justice, regard for the rights of property, and obedience to the laws.

The *Express* is not familiar with, or has read the Northern Anti-Slavery journals to little purpose, if it thinks they fear to publish anything. Discussion is the life of the Anti-Slavery cause, and so persuaded are its advocates of its justice that they like nothing better than to put its opponents upon their defence. It is falsehood, not truth, that fears examination. We venture to say that this paper alone has copied more, in defence of Slavery, from Southern journals, than all the papers South of Mason and Dixon's Line together have ever published of the arguments and facts put forth by the Abolitionists.

Of the incident here related by our Southern contemporary, we are glad to hear. It is honourable to a slaveholding community that it is disposed to see justice done to an unfortunate fellow-creature, who, because she is black, is claimed as a slave, rather than to take advantage of the fact of her colour, and to consider that as *prima facie* evidence that she is rightly held in bondage. All the credit that is due to the people of Memphis, for their conduct and feeling in this matter, we, as Abolitionists, are disposed most cheerfully to accord to them, and we point with sorrow and shame to the contrast thus presented with the public sentiment existing in this and other Northern cities, where colour is held as presumptive evidence of servitude, and it is only necessary to make a claim for a fugitive to have it allowed. 'The feeling of shame' with which the incident inspires us arises, not as the *Express* thinks it should, because we are the enemies of Slavery, but because we are natives of the North, where liberty should be the birth-right of all men. We are ashamed, in view of such a fact, for the *Express'* Northern friends, and not its opponents.

For the Northern Anti-Slavery people, if the *Express* will give the matter a little further consideration, act under similar circumstances precisely as the Memphis people have done in the case before us. A white man among them claimed a coloured woman as his slave, but as there was a probability of her being free, the power of the law was invoked to insure her the opportunity of establishing the fact of her freedom, if it were one. The cases of Long, of Preston, of Sims, of Jerry, and of a score of others which have occurred in the Northern States within the last two years, were of precisely the same character. A white man comes along and claim as his slave a citizen of a Northern city, who, for all that any body here knows to the contrary, is as free by law as the Commissioner before whom he is taken, or the man who claims him. We would serve such a slave-hunter as the citizens of Memphis served Watson; he should be compelled to prove a clear title, and the alleged fugitive should have secured to him the power of showing, if possible, that that title is good for nothing. If the *Express* complains of us for this, then he condemns his own neighbours, for there is no difference between us on this point. If on the other hand it justifies them, it justifies us, and condemns as emphatically by its words, as Memphis has by its act in the case of Anne Eliza Webster, the Fugitive Slave Law, its Northern friends, and their base surrender upon the oath of a claimant of all fugitives reclaimed under that law. We, like the citizens of Memphis, sympathise with the claimed, and not with the claimant, and believe that justice demands that the shield of the law shall be thrown over the alleged slave, and not over the assumed owner. How far we are disposed to carry this doctrine, we do not propose now to discuss, but so far we and the *Express* travel the same road. If that paper wants to hear further from us, it shall; and we are quite ready to interchange articles with it, for the enlightenment of its readers and ours. 'Dare' it do by us as we have done by it?

JUDGE LOWELL.

THE statement we recently made on the authority of an article of Dr Lowell's, as to the authorship of the clause in the Massachusetts Bill of Rights, abolishing Slavery in that State, has attracted a good deal of attention, and has been widely copied in the newspapers in various parts of the country. As but few of our readers, probably, are old enough to remember the man who performed so important a part in freeing his native State from the dishonour and crime of permitting the existence of Slavery within its borders, and as many of our younger readers, perhaps, know little of one distinguished in his day and generation, and deserving of remembrance in ours, all will, we think, thank us for this brief sketch of his life, which a friend has drawn for us. It is made up in part from the article devoted to Judge Lowell in Elliot's 'New England Biographical Dictionary.'

"John Lowell, LL.D., A.A.S., S.P.A., son of the Rev. M. Lowell, was born at Newbury, 1744, was graduated at Harvard college in 1760, and applied himself to the study of the law. He very soon rose to great eminence in the profession, and he grew in public esteem and the affections of his acquaintance as he advanced into life. The integrity of his character always secured him the confidence of those who admired his abilities. In 1776, he removed from Newburyport to Boston; was chosen representative of the town at the general court, and one of the twelve delegates to the Convention which framed the Constitution for the Commonwealth. In that assembly he was very much distinguished for his knowledge and eloquence. Being one of the committee who drew the plan, he was fully acquainted with the subject whenever he took a part in the debates. His speeches were perspicuous, while the energy of his expression and glow of manner made them very interesting and entertaining. In 1781, he was chosen member of Congress; and in 1782, he was appointed by that body one of the three judges of the Court of Appeals, a tribunal established by Congress in 1786 for the trial of all appeals from the Courts of Admiralty of the several States. When the Federal Government was established, he was appointed, by President Washington, Judge of the District Court in Massachusetts. He remained in that office till the new organization of the federal judiciary, in 1801, when he was appointed Chief Justice of the Circuit Court for the first circuit, comprehending the district of Maine, New Hampshire, Massachusetts, and Rhode Island. In the discharge of that office he continued until the repeal of the act in 1802.

"On the bench, Judge Lowell appeared with peculiar and engaging lustre. With the most condescending and obliging manners, he maintained the dignity of his station. In critical causes, he was mature and deliberate in making up a judgment; and his quick apprehension and facility for discrimination, enabled him to give despatch to ordinary business. People of different political sentiments had the same persuasion of his knowledge, and impartiality; and those against whom judgment was given, were disposed to confide in the equity and legality of it. Had the act been continued which established the Circuit Courts, he would have had a greater sphere of usefulness, and for the display of his talents.

"When he left public business, and retired to private life, his mind was active in promoting benevolent associations and literary improvements. He had a fondness for agriculture, gardening, botany, and other branches of natural history. He first originated the subscription for a professorship of natural history at the university, and was among the most generous subscribers.

"Judge Lowell was always a great friend to Harvard College, and his mind was always actively employed in devising means for its prosperity. When there was a vacancy in the corporation, in 1784, he was elected one of that board, and was for eighteen years a very attentive, firm, and judicious member. The critical state of the public funds during this period caused some doubtful and anxious expectations, and required of the members of the corporation peculiar watchfulness over the property they had in trust. Mr. Lowell acquainted himself with the interests and circumstances of the college, and its treasury was especially benefitted by his discreet and active exertions. He was one of the most active of our public characters in forwarding the plan, in 1780, for establishing an academy of arts and sciences; and the Society elected him one of their counsellors. They had also such a sense of his literary merits, that they chose him, with an unanimous vote, to deliver an oration when President Bowdoin died. The oration was published in one of the volumes of the academy. His other publications are without his name, but are specimens of elegant composition. He died, greatly lamented, May 6, 1802."

To the above biographical sketch of Dr. Lowell, from the 'Biographical Dictionary' of Dr. Eliot, we append a short extract from the charge of Chief Justice Parker, after the death of Chief Justice Parsons, of Massachusetts:

"At that early period of his (Parsons) life, his more formidable rival and most frequent competitor was the accomplished lawyer and scholar the late Judge Lowell," &c. It was the highest intellectual treat to see these great men contending for victory in the judicial forum.

LIFE AT THE SOUTH.—The *Boston Journal* gives the following particulars of a horrible tragedy recently enacted at Darien Ga:

A friend has shown us a private letter from Darien, Geo., dated on the 29th of July, which contains the details of a dreadful tragedy recently enacted at that place. We are permitted to copy the following particulars:

"There were five negroes—four men and one women—hung in this place on the 26th, without waiting for the forms of law—the first instance of the kind that ever occurred here. These negroes murdered their master, James Houston, a planter, upon an island about three miles from the main land, six weeks ago.

"Mr. Houston was a young unmarried man, of one of the best families in the State, and was the only white person on the island where he resided. On the day of the murder, he had one of the woman whipped for misconduct. About dark he laid down to sleep. The men took the opportunity, and seized him, stripped him, tied his hands behind him, and fastened him to a tree, with a chain about his neck—the woman holding a light during the whole time. They then, with a cowskin, inflicted upon him a hundred lashes, he begging for his life, and the woman crying out to them 'give him more,' while seven other women, belonging to the same plantation, were on their knees pleading for his life. They also beat him with a 'paddle,' cutting his head and face dreadfully. Exhausted by their exertions, they left their victim for several hours in this condition. At midnight they returned to their murderous work, and finished him with three blows of an axe upon the head. They then buried him in a marsh, turning his boat bottom side up, and setting his hat floating down the river, to create an impression that he was drowned; and such for several days, was supposed to be the case.

"Suspicions at length being excited that all was not right, inquiries were made, and the truth elicited. The five negroes were arrested, brought to town, committed to jail, and a meeting of the citizens called. There could be no action in the case by the regular courts until the last of November; and as the negroes are in this county about twenty to one white person, there was no knowing what effect the murder might have upon their minds before legal action could be had. It was therefore decided to be necessary that something should be done at once.

"After several meetings, at which the matter was deliberately considered, it was finally, on Saturday last, a majority of the voters of the county being present, decided—by a vote of ninety to three—that the culprits be immediately tried. A jury was selected, the names of all present being put in a hat, and twelve drawn therefrom for that purpose.

"The trial proceeded, and the negroes were found guilty and sentenced to be hung on the 26th, which sentence was fully carried into effect, as above stated. Each one confessed his guilt."

The *Fredericksburg* (Va.) *News* tells another story indicative of the state of society at the South. The Southern papers copy the paragraph, and call the facts "Results of Insubordination."

"We learn that Mr. Thomas Beckham, of Culpeper, was compelled to kill one of his slaves a few days since, who had insulted in the grossest insolence to him. The circumstances were these. On returning from church, he instructed his carriage driver to avoid a certain abrupt place in the road, at which a carriage had been a short time before upset. The fellow replied very insultingly, when getting out of the carriage, he approached him, a scuffle ensued, the negro seizing Mr. B. by his cravat, and choked him nearly to suffocation. In this situation he cut the negro with his pocket knife across the face, of which wound he died a day or two since. Mr. B. is universally admitted to be a kind master."

With such overwhelming evidence of Mr. Beckham's kindness to his slaves before them, the people, of course, would not hang *him*.

THE CHIVALRY AT NEWPORT.—An incident occurred at Newport, a few days since, illustrative of Southern manners, and the Southern method of correcting servants, which is thus related by one of the morning papers:

Quite a serious disturbance occurred at the Ocean House, Newport, on Monday last. It appears that Mr. Yerger of Mississippi, was helping a lady to a dish at dinner on Sunday, when one of the waiters desired to take it from him. The gentleman refused to give it up, especially as he had not helped himself. The waiter persisted, and was exceedingly insolent in his manner, whereupon Mr. Yerger took a case knife and cut him about the face. The waiter was carried out, and the gentleman resumed his dinner. There was no disturbance about the matter until next morning. Mr. Yerger went down to breakfast, having armed himself in anticipation of an attack. He called for his breakfast, and while waiting for it, perceived a movement on the part of waiters, who approached, headed in a circle. Mr. Yerger immediately arose from his seat, drew two pistols, which he held in either hand, and waited for the attack. About 100 men surrounded him, and would have crushed him had it not been for his coolness in retaining his fire, and threatening to kill the first man who came within five paces. He thus kept them at bay, until a number of Southerners came to the rescue. With great difficulty, and after several knock downs, the waiters were expelled from the room. Mr. Yerger was taken to his room by his friends. He was uninjured, save a wound in the forefinger. Great alarm prevailed among the ladies, and for a while "High Life Below Stairs" had the sway. Mr. Yerger was urgently requested to leave with his family, as there was every chance for another attack, which must have ended in great bloodshed. He left accordingly, accompanied by at least fifty friends, and hundreds of Southerners, who could not leave with him, determined to go the next day.

The statement of the waiters themselves is not made public, but no doubt it would differ materially from this made on the part of the 'gentleman.' However wholesome a correction it may be deemed in Mississippi to cut a servant across the face with a case-knife, it is one new in this latitude, and, not unnaturally, may meet with some little opposition on its introduction. Might not a compromise be effected, and the Southern gentlemen be induced to forego their privilege at public dinner tables, on condition that the servants shall be compelled to submit to the cutting-up quietly in a private operating room? They manage these things better at the South. We remember to have seen a servant led out of a dining-room in a Southern hotel to be whipped because a gentleman had lost his hat; but stabbing and cutting down of servants are pastimes which are even there, we believe, only considered proper and gentlemanly at private tables.

FREE SOIL CONVENTION AT PITTSBURG.—In another column may be found the report of the Convention last week at Pittsburg, as it was recived by Telegraph and published in the daily papers, of this city. The meeting, we learn from one who was present, was very large, enthusiastic, and harmonious, and seemed to unite all who are disposed to act politically, under the Constitution, against Slavery. The report, which we publish, contains the minority report from the Committee on Resolutions, made by Gerrit Smith, but we understand that Mr. Smith expressed himself almost entirely satisfied with the Platform, after the free-land resolution had been added to it. Should he give his adhesion to the party, he will probably be joined by all who have hitherto made the separate Liberty party organization, to a man.

Mr. Hale, it will be observed, was nominated, notwithstanding his letter, published a few days before, declining that honour. It is not supposed he will embarrass the party by adhering now to his determination not to be the candidate. The nomination is vexatious to the Whigs, as they hoped it would be given to Mr. Chase, who, they thought, would carry Ohio, making a State the less for Pierce and King.

DRAYTON AND SAYRES.—These unfortunate men, we are glad to learn from the Washington papers, are, at length, released from their imprisonment, for which, it is said, they are mainly indebted to the exertions of Senator Sumner. The petition which was sent to that gentleman from Boston, some months since, was presented by him to the acting President, and the release of the unfortunate men thereby urged upon him. Mr. Fillmore doubted, or affected to doubt, his power in the premises, whereupon Mr. Sumner prepared an elaborate opinion, and submitted it to his consideration. The question was then laid before the Attorney General, who supported Mr. Sumner's view of the case, and the pardon was granted. Their imprisonment has lasted four years. The fines, for the non-payment of which they were committed, amount to eighteen thousand dollars, and are still unpaid, but stand as a private claim against them. The slaveholders will probably have to be content with their revenge without the money.

'UNCLE TOM'S CABIN.'—An edition of this popular book is announced as about to be published at Toronto, Canada, at 2s. 6d. Four or five editions have already been issued in England, and the sale is very rapid. But a few copies, it is said, have as yet reached California, but in one place, the miners are reported as reading it by turns, paying twenty-five cents each for the privilege.

TO HON. S. P. CHASE, of the U. S. Senate, our acknowledgments are due for two volumes of valuable Public Documents.

GUANO.—The following is Mr. Webster's letter on the right of American vessels to take the newly discovered Guano from the Lobos Islands. It is quite as likely to lead to war with England as the Codfish question, and is the topic of the week for newspaper comment.

DEPARTMENT OF STATE,
WASHINGTON, 5th June, 1852.

Capt. JAMES C. JEWET, master of the bark Philomela:—

SIR—I have to acknowledge the receipt of your letter of the 2d inst., inquiring whether citizens of the United States can take guano from the Lobos Islands, which are situated near the coast of Peru without infringing upon the rights of the citizens, or subjects, or government of any other nation. In reply I have to inform you that if these islands should lie within the distance of a marine league from the continent, or if being further than that distance, should have been discovered and occupied by Spain or by Peru, the Peruvian government would have a right to exclude therefrom the vessels and citizens of other nations, except upon such conditions as it may think proper to prescribe. There can be no doubt that the title of Peru to the Chincha Islands, whence guano is now chiefly taken, is founded upon the basis of discovery and occupancy. That article was taken from those islands, and used as a manure by the Peruvians, anterior to the conquest of Peru by Spain. It continued to be so taken and used throughout the Spanish dominions in that country, and this practice has been kept up to the present day.

Although those islands are uninhabitable, the custom of resorting to them from the neighbouring continent, for the purpose of procuring guano, may be said to have constituted such an occupancy of them, as to give the sovereign of the continent a right of dominion over them, under the law of nations. This department, however, is not aware that the Lobos islands were either discovered or occupied by Spain, or by Peru, or that the guano on them has ever been used for manure on the adjacent coast or elsewhere. It is certain that the distance from the continent is five or six times greater than is necessary to make them a dependency thereof, pursuant to public law.

On the other hand, it is quite probable that Benjamin Morrell, Jr., who, as master of the schooner Wasp, of New York, visited those islands in September, 1823, may justly claim to have been their discoverer. He gives a full account of them in his narrative, published in New York, in 1832. Under these circumstances, it may be considered the duty of this government to protect citizens of the United States, who may visit the Lobos islands, for the purpose of obtaining guano. This duty will be more apparent, when it is considered that the consumers of Chincha island guano in this country might probably obtain it for half the price they now pay, were it not for the charges of the Peruvian government. I shall consequently communicate a copy of this letter to the Secretary of the Navy, and suggest that a vessel of war be ordered to repair to the Lobos islands, for the purpose of protecting from molestation any of our citizens who may wish to take guano from them.

I am, sir, very respectfully, your obedient servant,

(Signed) DANIEL WEBSTER.

P.S.—It is considered important that this letter should not be made public at present.

☞ THERE was an extensive slave stampede in Pendleton county, Va., on the night of the 28th ult. The runaways have not yet been arrested.

Domestic Correspondence.

FROM OUR BOSTON CORRESPONDENT.

NO. 41.

THE ARGUMENT.—*The First of August at Framingham—The Correspondent in Groves—He compareth Oak with Pine—Falstaff and Pitch—Meetings of Sufferings—The Webster stock at a discount—Flattening out—Mr. Webster and his Ragged Regiment—Achilles in his Tent—Striking for Wages—Ichthyological Similitudes—The Correspondent magnifieth the Whig Central Committee and giveth them good advice—He rejoiceth over the course of Justice—Sims Avenged—Webster floored—The Sims Mayor and Aldermen sent to grass—Tukey kicked out—Sawin Squelched—State Street and Court Street doubled up—The Correspondent in charity with the Slaveholders and blesseth them—He discourseth on the Maine Liquor Law—And on the new views on the Higher Law—He quoteth Doctor Sangrado—And giveth his opinion of the law and withholdeth not his advice, &c., &c., &c.*

BOSTON, August 16, 1852.

MY date reminds me that I have not written to you since the First. We had a most successful Celebration, with the advantage of holding it in a new place. The Grove at Framingham is, on the whole, the best adapted to an Open-air Meeting than any that we have yet tried. Its distance is convenient, the Worcester Railway is obliging—for a Corporation (of which class of Persons the proverb used to run, that "they have no bodies to be kicked and no souls to be d—d")—and it is much nearer the Railway than that at Abington, and yet is removed from a too near proximity. Then it is of Oak and not Pine, whereby one escapes the practical exemplification of Fallstaffs testimony that "there is a thing known to many in our land by the name of *pitch*; which pitch, as ancient writers do report, doth defile." Then there is a convenient house abutting upon the grove where rest and refreshment may be had by those that delight not in *al fresco* entertainments. It is not, in itself, so beautiful a place as the Abington Grove; but it is better suited to our purposes. And it is said that this last is to be hereafter devoted to the dead instead of the living; so that if we intend to continue to suffer these sorts of amusements, these "Meetings of Sufferings," as a Quaker might say, we are in luck that this has turned up. As your last paper contained a sketch, copied from some Boston paper, of what was done, and the order of the speakers, I shall hold myself excused from that task. It was all very good. Mr. Theodore Parker, perhaps, made the best considered and most *readable* speech. I trust he will fulfil a half-promise made at the time, of writing it out for the press.

Webster stock seems to be at a very low figure just now, in this market. All the breath bestowed upon it by Orators Winslow and Williams has failed to blow that bladder up. The attempt which was seriously promised us to be made to run him with a Split-ticket, has flattened out. I suppose that there is a sort of men about State Street who are quite ready to stand on their heads, or turn any sort of a somerset, if Mr. Webster should desire it. But, unluckily, they are not what is called at Yearly Meeting, "*Weighty Friends.*" All the Weight of even Boston Whiggery went over to Scott, at once. There were papers and men enough left to make a howling at the Wake of their slaughtered candidate; but in numbers, character, and (what is most to the point) *money*, they are below contempt. Mr. Webster knew too much to be seen marching through Coventry (whither he was sent by his Southern friends on the 21st of June last past), with such a regiment of Scarecrows at his heels. Besides, he is a political Coward that lacks the *pluck* necessary to head any such movement. He will sulk in his tent, like Achilles, but it is only until it can be made worth his while to come out of it. As the *Tribune* (I believe) said, he has struck for higher wages. Just so he did after Taylor's Nomination. He held off in the same sort of way and growled and talked big, but before November came round he was in the field *stumping it* for the Nomination not fit to be made! It is thought, in these parts, that the Whig Central Committee know how it was this Change of Heart was effected. They are mighty fishers—those fellows! They play with Mr. Webster as he plays with a trout in the streams about Sandwich. If they think it worth their while, they can, most undoubtedly, put a hook into the jaws of Leviathan and have him floundering among the political minions, whenever they want his strength. But it is doubtful whether they will think him worth catching this time. If they will take my advice, they will let him alone. He will do them more harm than good.

It is a comfortable thing to consider the justice that has overtaken most of the scoundrels that were engaged, as principals or accessories, in that electioneering rascality, the Rendition of Sims. First of all, there is the Ringleader of all, who planned the chase (or *a* chase after that kind of game, at that time), and who was so "very much mortified" (as the Telegraph informed Mr. Peter Harvey when he wanted to know "what was to be done") at the gallant Rescue of Shadrach—there is he flat on his back, laid there by the very men whom he sought to conciliate by that crime, the laughing-stock of the whole Continent. Then there was poor sneaking Mayor Bigelow and his Aldermen (known now only as "the Sims Aldermen," when they are pointed out in the Street), every son of a gun of them sent to grass at the very next Election. And, last of all, the great Tukey himself, who alone was able to execute the laws of the United States by catching Sims on a false pretence by Boston police-men, and who chained up the Courthouse and dictated law at the point of the bayonet to Judges and citizens for a week, he too has been ignominiously turned neck and heels out of his Marshalship and effectually disabled from serving his country in that patriotic manner again. And I saw the other day that one of his subordinates, Sawin by name, I think, had been turned out of his constable-ship for some misdemeanour. And then on the top of, or underneath, all these, the State Street merchants and the Court St. lawyers who hounded on this hunt for the purpose getting Mr. Webster the nomination! O, I can almost forgive the slaveholders their many villanies in view of their virtuous work of the 21st of June!

I have heard it said that Mr. Tukey's friends attribute his downfall to the willingness he had expressed to put the Maine Liquor Law into effect. But this could not be true, for he had in the fullest manner said that he regarded the Command of the Mayor as superior to the Laws of the State. So the City Government were perfectly safe from him, on this account. I imagine the only reason was that they were sick of his insolence, and thought they could get as good a man in his place. Of course, I don't mean to say that the Sims Mayor and Alderman and the Sims Marshal lost their offices on account of that cowardly atrocity; only, it did n't *keep them in office*, and was no impediment in the way of their losing them. As to the Maine Law, whatever may have been the motives of the City Government in turning Mr. Tukey out, there is no question that it has maintained a "Masterly Inactivity" in that direction ever since it went into effect. We hear no more about "conquering our prejudices," when they lie in the direction of good liquor, nor of "the duty of obeying law while it is law," however we may dislike it. O, no! It is violated in the most open manner. And not a Sheriff or Constable can be found to execute it. So great is the Abyss that separates Rum and *Niggers!* It was well enough, perhaps, to pass such a law, if it were only to prove that a law cannot be enforced upon a hostile community. It is as impossible to execute that law, acting as it does on men's pockets and appetites, as it was, in April, 1851, to execute the laws of the State, when Boston thought it for her pecuniary and political interest that they should be broken.

By the way, has it ever been observed that the Maine Law was prefigured ever so long ago by the sage Doctor Sangrado? It is where that renowned disciple of Galen is looking back to the golden age and glorifying it (though I don't remember that the circumstance is mentioned by any other author) to his pupil Gil Blas. He says, "*On ne peut trop admirer la sage prévoyance de ces ancens maitres de la vie civile, qui avaient établi des lieux publics ou l'on donnait de l'eau a boire a tout venant, et qui renfermaient le vin dons les fontiques des apothecaires, pour n'en permettre l'usage que par l'ordonnance des médecins.*" "We cannot enough admire the wise forecast of those old masters of civil life who established public places where water to drink was given to all comers, and who shut wine up in apothecaries' shops, so as to allow of its use *only on the prescription of a physician!*" (Gil Blas, Book II., chap. IV.) How little did Le Sage dream that what he here put into the mouth of one of his most absurd characters, as an impossible pleasantry, would ever be actually reduced to modern legislation! The time may come when such a law can be generally executed in a wealthy city; but it will not be until such a change has taken place in the drinking habits of the community as to make it unnecessary. Such a law may be *executable* in thinly settled agricultural States, but never in wealthy and luxurious ones.

The law is in advance of public sentiment here. At least, I think so. A law might be made and executed (as well as any laws are) against tippling-shops and selling by the glass. And this is what I believe the Maine Law will come to, at last. The mistake the Temperance men have made has been in endeavouring to make their law square with the absurd dogma (merely invented to catch votes) that laws should operate equally on rich and poor. Now, everybody, who knows anything, knows that such laws are impracticable. Laws are made mainly to protect the rich against the poor. Now, the great body of the rich are very willing that the lower classes should be sober—just as merchants like nothing better than Temperance ships—and would be ready to help execute laws aimed at vulgar drinking. But as to saying a rich man shall not have his wine-cellar in his own house, or that, if he go to a Hotel, he may not call for a bottle of wine, it is a simple absurdity, and will not be tolerated for a moment. And surely the suppression of dram-shops and of selling by the glass would be a great step made in the right direction, and it is my advice to all and singular to modify the existing law for the purpose of getting what they can, if they can't get what they want.

D. Y.

LETTER FROM SAMUEL J. MAY.

LAKE ERIE, August 3

house where the new comers were living with the girl's mother. She being the woman's only child, her mother had been most unquiet, if not unhappy, in her own freedom, until she had raised the means to get possession of her daughter. I found that the woman had come from Richmond, Virginia; that she was well acquainted with the families of some of my friends, who live in that city, and that she is the granddaughter of an excellent old slave woman, whom I knew forty-five years ago, and from whom, in my childhood, I received many kindnesses.

DAWN SETTLEMENT.

The Dawn Settlement, about which so much has been said and written, in this country and in England, is fifteen miles from Chatham. All concur in saying that the location of it is, in every respect, an excellent one—the soil fertile, the timber heavy and of valuable kind, and the access to a market easy, down the Sydenham River into Lake St. Clair. But I met with so much difference of opinion, and heard so many discordant statements, respecting the management of that Institution, that I concluded not to visit it. I know I could not tarry there long enough to make any original and thorough investigation into the causes of the difficulties that have impaired so much the prosperity of that settlement; and therefore I thought it not advisable to go there and be tempted to engage in the dispute with the one party or the other, or to say what I might be led to think of either. I should be slow to believe that Josiah Henson has been guilty of any dishonest use of the funds that have been entrusted to his hands. But then I should not be surprised to learn that, with all his enterprise and energy, he was not competent to the management of such an institution. And, after all, I might be led to find the origin of these difficulties in a source which I have found to exist elsewhere in Canada, as well as in these States.

Coloured men have not confidence enough in each other, or they do not like to be led or directed by one of their own complexion. This is an evil effect of Slavery and social degradation. They have been so taught and accustomed to defer to white people, to adopt their opinions, and submit to their dictation, that they do so almost instinctively. But those of their own complexion they have always seen depressed, treated as if they were inferiors, incapable of wise, independent action; and they have come, perhaps unconsciously, so to regard one another. This may, for some time, be an obstacle to their rapid improvement and prosperity in communities where they are living by themselves, and where there must be some of their number in authority, and many out. This may have been one of the sources of trouble at Dawn; but I do not *know* anything about it.

Yours truly, SAMUEL J. MAY.

DISPLAY.

[For the National A. S. Standard.]

MR. WEBSTER.—When he went from Boston to Marshfield, "the car in which he rode was gorgeously decorated with flags and streamers, wreaths and rosettes, and the whole ceiling was covered with bunting. Mr. Webster occupied a seat in the centre of the car. On his left was a large gilt eagle, and on his right framed engravings, representing the Spirit of '76, and the Congress at which the Declaration of Independence was promulgated."

CLEOPATRA.—When she was on her way to seduce Mark Antony, the galley in which she sailed down the river to meet him, was decorated in the most sumptuous manner. It was covered with gold, floating with sails of purple, and the oars were of silver. She exhibited herself reclining on a couch spangled with stars of gold, and such other ornaments as poets and painters had usually ascribed to Venus. History tells the whole story of her success with the great Roman.

What the success of Mr. Webster will be with the American people, through making this recent gorgeous display, time will reveal. Cleopatra succeeded in seducing Mark Antony into a compliance with her wishes, by a display of her charms, and why should not the god-like Daniel succeed in conquering the American people, by a pompous display of himself, seeing all other means have failed?

One thing, however, is certain, that when any base passion gets control of the mind, the poor victim is pushed on head-long to ruin; whether the subject be a Cleopatra, Louis Bonaparte, or a Daniel Webster. There is already a growing propensity among the American people for childish display, and base manworship; and if not checked, it will seduce to sensuality, and work inevitable ruin. God grant that we may yet see the return of Republican simplicity.

ULRIC.

Miscellaneous News.

Independent Democratic National Convention.

PITTSBURGH, Wednesday, August 11, 1852.

The National Free Soil Convention assembled at 10 o'clock, in Masonic Hall, which was crowded to excess—at least 2,000 persons were present, and many were unable to gain admittance. A number of ladies were present.

Samuel Lewis, of Ohio, Chairman of the National Committee, called the Convention to order, and explained that the call for the Convention was intended to include all the friends of freedom, under whatever name they should be known. He alluded to the fact that Gerrit Smith, of New York, Dr. Lemoyne, of Pa., Lewis Tappan, of N. Y., Giddings, of Ohio, and several other distinguished men, were present, with delegates from Slave States. These announcements were all received with enthusiastic cheering.

Mr. Lewis Tappan (of N. Y.) explained that the objection of himself and other Anti-Slavery men who at first declined to attend the Convention, was because the call was for those who approved of the Buffalo platform, which he did not approve of. That matter having been satisfactorily explained, he withdrew his objections, and hoped that they would be able to form a platform from which no man could jump without breaking his neck.

Judge Rufus Spalding, of Ohio, was then called to the Chair, and S. M. Booth, of Wisconsin, nominated as temporary Secretary.

Judge Spalding, in taking the chair, briefly returned thanks, accepting the post as one both of duty and honour.

Rev. Mr. Nevins then addressed a prayer to the Throne of Grace.

A resolution was offered by Jabez C. Woodman, of Maine, for appointing a Committee on Organization.

At this moment a banner was brought into the hall with the following inscription: "No compromise with Slave-Holders or Dough-faces!" by the Delegation from Ohio. It was received with great cheering.

The list of States was called, and the following gentlemen named as the Committee on Organization: S W. Buffum, N. H.; Jabez C. Woodman, Me.; Francis W. Bird, Mass.; Joseph R. Hawley, Conn.; D. B. Harris, R. I.; Nicholas Windhem, Vermont; Chas. O. Shepard, N. Y.; Alex. Platt, N. J.; William Chandler, Del.; Chas. C. Jackson, Pa.; Wm. G. W. Lewis, Ohio; A. A. Copeland, Mich.; Jas. H. Paine, Wis.; Isaac McKinley, Indiana; Abraham Smith, Illinois; J. R. Whitman, Iowa; John Parkinson, Virginia; John A. Rollins, Ky.; Dr. J. E. Snodgrass, Md.

Missouri will be represented, but the Delegates had not arrived. A dispatch was received from Alliance, announcing that one hundred Delegates, representing eight States, would arrive that evening.

Mr. Lewis, of Ohio, moved the appointment of a Committee on a Platform—one from each State.

An amendment was offered to give each State three representatives, in order to allow the representation of different shades of reformers on the Committee.

Mr. Tappan, of New York, proposed that the Committee be one or three, as the State desire.

On motion, the Convention adjourned to 12 o'clock, to give the delegations time to consult—to meet in La Fayette Hall, and give up Masonic Hall to the general Mass Meeting.

At 12 o'clock the Convention resumed its session at La Fayette Hall, an immense mass meeting being in possession in Masonic Hall.

Judge Spalding took the Chair.

Frederick Douglass was moving about, shaking hands with the Delegates, and he finally took his seat among the New Yorkers.

The resolution for appointing a Platform Committee was taken up.

Dr. W. J. Young, of New York City, urged three members from each State to represent the three great sentiments here represented on the Committee. He wanted Land Reform, which would uproot white as well as black slavery fully represented.

The Committee was finally restricted to one from each State, and the following members were appointed: Maine, Austin Willey; New Hampshire, George G. Fogg; Massachusetts, Charles F. Adams; Connecticut, Joseph R. Hawley; Rhode Island, D. B. Harris; Vermont, M. M. Davis; New York, Gerrit Smith; New Jersey, Alexander Platt; Delaware J. M. Pusey; Maryland, Dr. Snodgrass; Ohio, Joshua R. Giddings; Michigan, Horace Hallock; Wisconsin, S. M. Booth; Illinois, David M. Hough; Iowa, James Whitman; Kentucky, J. B. Cripps; Pennsylvania, Dr J. F. Lemoyne.

The Convention then adjourned to three o'clock this afternoon.

AFTERNOON SESSION.

The Convention re-assembled at 3 o'clock. The Committee on Organization reported, recommending for *President*, Henry Wilson, of Massachusetts; *Vice-Presidents*—Maine, Stephen Patrick; New Hampshire, James Peverly; Massachusetts, William Jackson; Connecticut, Josiah Brewer; Delaware, Joseph M. Pusey; Pennsylvania, F. Julius Lemoyne; Wisconsin, Warren Chase; Illinois, James H. Collins; Virginia, S. M. Bell; Rhode Island, Alfred Burdick; Vermont, Titus Hutchinson; New York, A. B. Brown; New Jersey, Alexander Black; Maryland, David Gamble; Ohio, Thos. Freeman; Michigan, W. S. Elliott; Iowa, Asa Turner; Indiana, Rawson Vail; Kentucky, A. W. Blinn.

Secretaries—Massachusetts, James W. Stone; Vermont, P. Welsh; Pennsylvania, John Sheddon; Wisconsin, S. M. Booth; New York, L. P. Noble; Illinois, D. L. Hough.

On the motion of Mr. Tappan, Frederick Douglass was nominated as an additional Secretary by acclamation.

General Wilson, on taking the chair, addressed the Convention, expressing his acknowledgment, and promising to discharge the duties with impartiality. We have assembled to represent the freemen of the Union, and, although differing on minor matters, are united in sympathy with people of every race, and pledged to relieve the National Government from the responsibility of Slavery. He hoped to see the day when every man could stand and say, "I am a brother and a freeman."

Frederick Douglass took his seat as Secretary, amid loud applause.

A resolution was adopted, prescribing the mode of voting, each delegation to cast its electoral vote by its chairman.

Judge Spalding moved that all resolutions be referred to the Standing Committee on resolutions. Adopted.

Mr. Thomas, of Pennsylvania, offered a preamble and resolutions, declaring that the Convention will nominate no man for President or Vice-President who uses intoxicating drinks, and who is not a friend of temperance reformation.

Mr. Willis, of Penn., moved a reconsideration of the resolutions giving Delegations the power to cast the whole electoral power of the State, as the one Delegate from Virginia, under that resolution, would have 16 votes, making him a second General Commander.

[A large Delegation from Michigan having just arrived, here entered the hall.]

The resolution, after an hour's debate, was reconsidered.

Mr. Tappan offered an amendment, that the majority of Delegations shall not govern minorities, but each Delegate vote for himself.

The whole subject was finally referred to a Committee consisting of Mr. Tappan, of New York; Vaughan, of Ohio, and Hopkins, of Massachusetts.

The Convention at 5 o'clock adjourned to 9 o'clock to-morrow morning.

The members before leaving the Hall, called on Frederick Douglass to address them, but he begged to be excused, as he had already made a long speech this afternoon, and he did not think it advisable to further tax his organs of speech on this occasion.

THURSDAY, Aug. 12, 1852

The Convention met at 9 o'clock, at La Fayette Hall. None but Delegates were admitted. The proceedings were commenced by prayer by the Rev. Mr. Lovejoy, of Illinois. The journal was read and approved.

The first business in order being the appointment of a National Committee, the States were called, and the following members appointed:

Maine, Woodbury Davis; New Hampshire, G. G. Fogg; Massachusetts, Henry Wilson; Connecticut, John Hooker; Rhode Island, James M. H. Dow; Vermont, E D. Barber; New York, Charles A. Wheaton; New Jersey, Alex. Black; Delaware, Wm. Chandler; Pennsylvania, Wm. B Thomas; Ohio, Dr. W. H. Brisbane; Michigan, Silas M. Holmes; Wisconsin, C. L. Jones; Indiana, G. W. Julian; Illinois, Owen Lovejoy; Iowa, S. L. Howe; Virginia, John Gilryan; Kentucky, Cassius M. Clay; Maryland, J. E. Snodgrass.

Mr. Tappan from the Committee on Mode of Voting, reported a resolution, that in voting for President and Vice-President, or platform, the Delegate or Delegates from each State shall cast the full electoral vote through their chairman, but that when Delegations differ, the chairman shall declare the proportion, and not give the vote of the majority as a whole.

Dr. Snodgrass wished to know how that proviso would operate in case of a State that has but one Delegate.

Mr. Spalding, of Ohio, moved that the report of the Committee be laid on the table.

A vote by States was called.

The Chair decided the call for a vote by States out of order.

The decision of the Chair was appealed from, but was sustained.

A vote was ordered *per capita*, each Delegate on the floor having one vote.

This is a test question between the friends of Hale and Chase, and the following was the result: Ayes, 143; Nays, 179—Eastern and Middle States voting Nay, and Western, Aye.

The Report of the Committee was then adopted.

Joshua R. Giddings, Chairman of the Committee on Platform, made the following Report:

MAJORITY REPORT.

Having assembled in National Convention, as the Delegates of the Free Democracy of the United States, united by a common resolve to maintain rights against wrongs, and Freedom against Slavery; confiding in the intelligence, the patriotism, and the discriminating justice of the American people; putting our trust in God for the triumph of our cause, and invoking his guidance in our endeavours to advance it, we now submit for the candid judgment of all men the following declaration of principles and measures:

First. That Governments deriving their just powers from the consent of the governed, are instituted among men to secure to all those inalienable rights of life, liberty, and the pursuit of happiness, with which they are endowed by their Creator, and of which none can be deprived by valid legislation, except for crime.

Second. That the true mission of Democracy is to maintain the liberties of the people, the sovereignty of the States, and the perpetuity of the Union by the impartial application to public affairs, without sectional discrimination, of the fundamental principles of equal rights, strict justice, and impartial administration.

Third. That the Federal Government is one of limited powers, derived solely from the Constitution, and the grants of power therein ought to be strictly construed by all the Departments and Agents of the Government, and it is inexpedient and dangerous to exercise doubtful Constitutional powers.

Fourth. That the early history of the Government clearly shows the settled policy to have been not to extend, nationalize, and encourage, but to limit, localize, and discourage Slavery; and to this policy, which should never have been departed from, the Government ought forthwith to return.

Fifth. That the Constitution of the United States ordained to form a more perfect Union, to establish justice, and secure the blessings of Liberty—expressly denies to the General Government any power to deprive any person of life, liberty, or property, without due process of law; and, therefore, the Government, having no more power to make a slave than to make a king, and no more power to establish Slavery than to establish Monarchy—should at once proceed to relieve itself from all responsibilities for the extension of Slavery, wherever it possesses Constitutional power to legislate for its extension.

Sixth. That to persevering and importunate demands of the Slave power for more Slave States, new Slave Territories and the nationalization of Slavery, our distinct and final answer is: no more Slave States, no Slave Territories, no nationalized Slavery, and no national legislation for the extradition of Slaves.

Seventh. That the acts of Congress known as the Compromise measures of 1850, by making the admission of a sovereign State depend upon other measures, demanded by the special interest of Slavery, by their omission to guarantee freedom in Free Territories, by their attempt to impose unconstitutional limitations of the power of Congress and the people to admit new States, by their provisions for the assumption of $5,000,000 of the State debt of Texas, and for the payment of $5,000,000 more, and the cession of a large territory to the same State, under menace, as an inducement to the relinquishment of a groundless claim, and by their invasion of the sovereignty of the States and the liberties of the people, through the enactments of an unjust, oppressive, and unconstitutional Fugitive Slave Law, are proved to be incompatible with all the principles and maxims of democracy, and wholly inadequate to the settlement of the questions of which these are claimed to be an adjustment.

Eighth. That no permanent settlement of the Slavery question can be looked for, except in the practical recognition of the truth, that Slavery is sectional, and Freedom national, by the total separation of the General Government from Slavery, and the exercise of its legitimate and constitutional influence on the side of Freedom, of and by leaving to the States the whole subject of Slavery, and the extradition of fugitives from service.

Ninth. That a due regard for the Federal Constitution, and sound administrative policy, demands that the funds of the General Government be kept separate from banking institutions; that ocean and inland postage should be reduced to the lowest possible point; that no more revenue should be raised than is required to defray the strictly necessary expenses of the public service, and to pay off the public debt; and that the power and patronage of the Government should be diminished by the abolition of all unnecessary offices, salaries, and privileges, and by the election by the people of all civil officers in the service of the United States, so far as may be consistent with the prompt and efficient transaction of the public business.

Tenth. That the River and Harbor improvements, when necessary to the safety and convenience of commerce with foreign nations, or among the several States, are objects of national concern, and it is the duty of Congress, in the exercise of its constitutional powers, to provide for the same.

Eleventh. That emigrants and exiles from the Old World should find a cordial welcome to homes of comfort and fields of enterprise in the New, and every attempt to abridge their privilege of becoming citizens and owners of the soil among us, ought to be resisted with inflexible determination.

Twelfth. That the public lands of the United States belong to the people, and should not be sold to individuals nor granted to corporations, but should be held as a sacred trust for the benefit of the people, and should be granted in limited quantities free of cost to landless settlers.

Thirteenth. That every nation has a clear right to alter or change its own government, and to administer its own concerns in such a manner as may best secure the rights and promote the happiness of the people, and foreign interference with that right is a dangerous violation of the law of nations, against which they should protest and endeavour by all proper means to prevent; and especially is it the duty of the American Government, representing the chief republic of the world to protest against, and by proper means to prevent the intervention of Kings and Emperors against nations seeking to establish for themselves republican or constitutional Governments.

Fourteenth. That Slavery is a sin against God, and a crime against Man, the enormity of which no law nor usage can sanction or mitigate, and that Christianity and Humanity alike demand its abolition.

Fifteenth. That the Fugitive Act of 1850 is repugnant to the Constitution, to the principles of the Common Law, to the spirit of Christianity, and to the sentiments of the civilized world: we therefore deny its binding force upon the American people, and demand its immediate and total repeal.

Sixteenth. That the doctrine that any human law is a finality, and not subject to modification or repeal, is not in accordance with the creed of the founders of our Government, and is dangerous to the liberties of our people.

Seventeenth. That the independence of Hayti ought to be recognized by our Government and our commercial relations with it placed on the footing of the most favoured nations.

Eighteenth. That it is the imperative duty of the General Government to protect all persons, of whatever colour, visiting any of the United States, from unjust and illegal imprisonment, or any other infringement of their rights.

Nineteenth. That we recommend the introduction into all treaties hereafter to be negotiated between the United States and foreign nations of some provision for the amicable settlement of difficulties by a resort to decisive arbitration.

Twentieth. That the Free Democratic party is not organized to aid either the Whig or the Democratic wing of the great Slave Compromise party of the Union, but to defeat them both; and that repudiating and renouncing both, as hopelessly corrupt and utterly unworthy of confidence, the purpose of the Free Democracy is to take possession of the Federal Government, and administer it for the better protection of the rights and interests of the whole people.

Twenty-first. That we inscribe on our banner free soil, free speech, free labour, and free men—and under it will fight on, and fight ever, until a triumphant victory shall reward our exertions.

The last three resolutions were received with immense cheering. The report was accepted and its adoption moved.

Gerrit Smith, from the minority of the Committee, also submitted a report as a substitue for a report of the majority, as follows:

Resolved, Inasmuch as long continued servility to the slave power has at last become so boundless and shameless as utterly to forbid all hope of reformation of the great political powers, we are compelled to organize a new, independent and firm political party.

Second. Whereas, inasmuch as it will doubtless prove itself to be emphatically and permanently Democratic, it is desirable that the new party should indicate its characteristic principles by its name, therefore.

Resolved, That for this purpose and also to distinguish it from the sham Democracy called the Democratic party, we give our new party the name of the Democratic League.

Third. That our new party, inasmuch as name, will be to an impartial and full realization of the idea of a just civil Government, will faithfully endeavour to the extent of its jurisdiction and power, to protect all persons, irrespective of sex or colour in the enjoyment of their political rights.

Fourth. That not only do we condemn and trample upon the enactment called the Fugitive Slave Law, and upon every other enactment for Slavery, but we hold all forms of piracy, and especially the most atrocious and abominable one of Slavery to be entirely incapable of legislation.

Fifth. That inasmuch as all the nations and races of men contain but one brotherhood, we offer our fraternal sympathies to the oppressed, not only in our own land, but of every other land—to those for whom Kossuth so eloquently pleaded as well as to the American slave.

Sixth. That we should rejoice to have Democratic Leagues organized in every part of the world, to cooperate with our own Democratic League, in hastening the blessed day when there shall no longer be any tyranny to be execrated nor any victims of tyranny to be pitied.

Seventh. That free access to public lands is one of the righteous measures called for by the great and good cause of land reform, a reformation which justly claims that right to the soil is the right of all men.

Eighth. That the Democratic principle demands that Postmasters be elected by the people.

Ninth. That the reduction of Postage, both by land and sea, to the lowest rates at which it can possibly be afforded would add morally to the public intelligence, and to that public's happiness.

Tenth. That for the Federal Government to tax commerce, and at the same time to neglect the condition of harbours and rivers connected with State commerce, is neither wise nor honest.

Eleventh. That no civil government which permits dram shops to multiply paupers and madmen, protects its subjects to the extent to which it is bound to protect them.

A motion was made that both reports be laid on the table till the afternoon, and printed and that the Convention proceed to ballot for President and Vice President.

Various Delegates hoped that the resolutions would not be adopted—that they should have a platform before the candidates were nominated.

Mr. Foster, of Penn., author of the resolution, withdrew the clause of the resolution relative to proceeding to ballot.

The resolution was then rejected and the question recurred on the substitution.

Gerrit Smith took the floor and spoke at great length. My fellow-countrymen, said he, I entertain but very little hope that this superlatively guilty nation can ever be saved from the curses of an ever just and righteous God. Perhaps there are other nations equally guilty, but they are not committing their crimes in the name of Republicanism and Christianity. Were our system of Government despotic, or our religion heathen, there might be some hope of revolutionizing and regenerating her. If our Christian lights have become darkness, how great is that darkness, and how great is our crime!

I came to this Convention with little hope that my guilty country can be saved, and I shall go away, perhaps, with little, and, perhaps, with less hope. There is, however, an action, if this Committee would take it, which will send me home with hope at least. It is hardly necessary for me to refer to this action, as you are not ready to take it, and when ready it may, alas, also be too late. Your country may then be ruined. For the last half dozen years I have laboured for this action, and would commend it to you, had I any encouragement (cries let us have it). Well, I will give it to you. The first is that you organize a party as wide in its scope as our country, and that you adopt as its fundamental principle, the doing to others as you would have others do to you. You say you have broken off from the old political parties, but you intend to return to them again (cries of no, no)? You certainly have a desire or thought to return again to the old flesh-pots of Egypt, have you not (cries of no, they must come to us)? You certainly believe that these old parties are capable of future usefulness, that there is some good in them (enthusiastic cries of no, no)? Why, really you encourage me, and I have some hope in you (cheers). Let left Sodom with the belief that that city would be consumed, and in leaving these old political parties, let me urge you never, like Lots wife, to cast a lingering look behind.

Their are good men in these parties, but they must come up to us—we cannot go down to them. You have left behind you a deep and impassable gulf between yourselves and these accursed parties. Do you say so (cries of "yes yes!")? Then, my friends, we will regard that matter as settled, and I now have some hope. We have now resolved on organising a party for ourselves—a permanent party—not a one or two-idea party, or even a twenty idea party—but a party as numerous as are the objects of civil government—a party of an unlimited number of ideas—and that common honesty be the fundamental principle of that party. If we seek to advance one class to the prejudice of another, we prove as guilty and wicked as the old parties. Our candidate must honestly aim to go for all that a just civil government will go for, and against all that such a government should go against. I am willing, and we all should be willing, to allow for differences of opinion on inferior points in the views of our candidate; there is one point on which Anti-Slavery men are often dishonest, and that is in acknowledging that Slavery can be legalized. Were the question one of legalizing white Slavery, you would look upon it with horror, but still you hear them sometimes acknowledging such legalization. Slavery is near akin to murder, for what parent would not prefer his child should be murdered, rather than consigned to Slavery?

Mr Smith then proceeded to advocate physical resistance to the Fugitive Slave Law, and to denounce as dishonesty the doctrine of non-resistance. The black man cannot esteem or respect us so long as we refuse to take the ground that resistance to the Slavery of the black man is as imperative as resistance to the Slavery of whites. He would not recognize as law an enactment to shelter the man thief, any more than the law to shelter the sheep thief. So long as slave-catching is legalized, Slavery will exist. A delegate asked whether he would advocate the use of carnal weapons.

Mr. Smith replied that there were various modes of resistance, and he left to each the choice of his own mode and weapons of resistance.

The speaker then proceeded to speak on intemperance and Slavery combined—regarding traffic in slaves and traffic in intoxicating drinks as a species of damnable piracy. He declared himself as standing on the Christian and resistance platform [when several members responded that they had and were ready to stand with him on the same resistance platform]. Mr. Smith concluded by remarking that he came with but little hope that his country could be saved, but if this Convention acted properly there would be room for hope, and that he would not have to wait until 1856 to get the Electorial vote of some of the States.

Joshua R. Giddings then took the floor, expressing his high admiration for his friend and brother, who had last spoken, but regretted the desponding tone with which he addressed a Western audience. He has lived among New York iniquity, New York villany, New York sneaking, scheming, and deception, and does not know the feeling of Western people on this subject. Although my head is gray, I cannot despair, but hope to see the day when the slave power shall not have a foot-hold on this Continent. I don't believe my brother will live to redeem that fallen State of New York. I don't believe he will do it by telling them that there is no use to work. Does my friend know that we have sent fifteen members to the Ohio Legislature, who have removed from her Statute Book that infernal black code, and will our friend say that he despairs of his country. God forgive him for his want of faith. The eyes of the whole slave power of the nation are upon us with fear and trembling, and why should we despond? Mr. Giddings did not believe there was one man professing to be a Free Soiler, in this city, who had any idea of even looking back to the mass of corruption to be found in the old parties. He believed and asserted that those who slew Gorsuch were the most efficient protectors of our Constitution now living. He would assert such doctrine everywhere, but he was not ready to place such doctrine in the platform. He demanded the repeal of the law, but friend Smith is opposed to asking for its repeal. I have helped off as many Jerrys as he has; and I have told a fugitive, when pursued by the slave-catcher, to shoot him down, and have put the pistol in his hand. I then told the slave catcher to take him, but he did not wish to run any risk on that point, for I believe the fugitive would have shot him. He then turned away, and I have seen him no more. We cannot fix this resistance as a duty on all Free Soilers, so long as Slavery is legalized, and they may be liable to be shot down, and lost forever to their wives and children, by the muskets of the Goverament. He hoped the Anti-Slavery men would leave them open to the assaults of the slave holder. If he was to be sent to Congress, and he supposed he would be as a matter of course, he asked them to relieve him from attacks through their platform.

He wished to be free to continue his assaults on Slavery, and that was sufficient to demand his entire powers. Mr. Giddings concluded by asserting that he intended to devote the remainder of his life to the abolition of Slavery, and he hoped to see a universal union of all sections of the party, but would infinitely prefer that they should act separately in their own peculiar sphere to having their platform embarrassed by indefensible positions.

The Convention then adjourned to 2 1-2 o'clock.

AFTERNOON SESSION.

Mr. Payne, of Wisconson, proceeded to sustain the minority report, asserting that they had gone backward instead of forward since 1848—that the Fugitive Slave Law had been enacted since then, and sustained by the Clergymen of the land.

A Massachusetts Delegate remarked that they had gone forward, as the Fugitive Slave Law was so odious that it would fall, and the law of 1796 fall with it.

Mr. Payne proceeded at great length in reply to Mr. Giddings.

Mr. Tappan took the floor. He desired to reconcile the friends of the two reports. A little concession made on the right and left, he thought would make all right. He proposed the following as a substitute for the fourth resolution, and promised on the part of Gerrit Smith, and his friends, a cordial support of the platform, if it should be adopted:

Resolved, That as by the Constitution "the citizens of each State shall be entitled to all the privileges and immunities of citizens of the several States," the practice of imprisoning coloured seamen of other States while the vessels to which they belong lie in port, and refusing the exercise of the right to bring such cases before the Supreme Court of the United States to test the legality of such proceedings, is a flagrant violation of the Constitution, and an invasion of the rights of other States, utterly inconsistent with the professions made by the slaveholders, that they wish the provisions of the Constitution faithfully observed by every State in the Union.

Mr. Tappan also asked that the following resolution be added to the platform:

Resolved, That as American Slavery is a sin against God and a crime against man, it is in the highest sense invalid, illegal—not law, either divine or human—and is, therefore, utterly void, and of no force before God and man.

Mr. Giddings, on behalf of the Committee, accepted the proposed amendments.

Mr. Tappan remarked that he would vote for the platform if so amended, but that it contained certain minor matters that he did not approve of.

Mr. Hanley, of Connecticut, must object to following the example of political parties to compromise away their principles, and moved that the report be recommitted to the Committee.

Mr. Snodgrass stated that he had not been consulted as to accepting these amendments, nor had any other of the Southern delegates, on a matter of such vital importance to the South, and therefore seconded the motion to recommit.

Mr. Adams, of Mass., could well perceive that this was a matter which Dr. Snodgrass, as well as other Delegates from the South, must feel it their duty to watch closely. He also warned the Convention that every movement we made toward resistance by violence would check the anti-Slavery movement in every Southern State, and throw them from the foothold their principles had there gained. If the principles of the minority resolutions were adopted, our Southern friends would be compelled to go home and meet their fellow-citizens whom they had here proclaimed pirates. The amendments proposed he did not, however, think would be objectionable to the South, and he therefore proposed that they be adopted, and that we proceed to close our business.

Dr. Snodgrass stated that as much as he respected the gentlemen from New York, (Smith and Tappan,) —and he esteemed them as having led the way to this, our own emancipation, as well as for having done so much for his coloured constituency—he could not consent even to obtain their co-operation, to join here to proclaiming that Slavery cannot be legalized as declared in the amendment—that he asked them to place nothing on their platform that he would have to protest against at home.

Mr. Coffee, of Ky., could not agree with the gentleman from Maryland.

Mr. Bell, of Va., also dissented, declaring that he went for liberty or death.

Mr. Lee, of Kentucky, believed that Anti-slavery men in his State were ready to adopt the substitutes proposed, and stand by them.

Gerrit Smith withdrew his minority report.

A motion was made to refer the Platform resolutions to Mr. Giddings, with instructions to report them with Mr. Tappan's amendments incorporated.

Mr. Clark, of Mich., moved that Mr. Giddings be instructed to strike the words "and human" out of the substitute proposed by Mr. Tappan, as it was preposterous to say that slavery did not exist by human law.

Mr. Snodgrass seconded the motion to strike out.

Mr. Lovejoy, of Ill., declared the substitute proposed was nonsense, and wanted to see the original resolutions adopted. Slavery does exist, and what was the use of declaring that it does not. He was not willing to make fools of ourselves to gain a few votes. He was tired of being catechised every four years by Mr. Smith, of N. Y., to know whether he had quitted the old parties, while he never belonged to them. Adopt this proposition, and four years from now he will ask us to go with him on his notions about women and declare them to be men, and no mistake. He will afterward, probably, bring in some other metaphysical nonsense to be attached to our platform.

Mr. Lovejoy was frequently interrupted, but declared that he must and would be heard, as he could not accept the amendment. In conclusion he said that the original resolutions were acceptable to him, and he was not willing to declare that Slavery was of no binding force when he knew it was of crushing force.

Mr. Willey, of Maine, hoped to settle the difficulty in a few words. He considered the only value of the amendment, its ambiguity, its capability of being made to mean anything or nothing. He therefore moved the rejection of the proposed amendment.

Prof. Birney, of Ohio, thought that the minority should yield to the majority on all minor points, when they all agree on the fundamental principles of their faith.

Mr. Giddings then stated that Mr. Tappan merely wished a vote on the motion to strike out the 4th resolution.

Mr. Chase of New York stated that Mr. Tappan had introduced a resolution to secure the co-operation of Smith, whereas the latter assured him if the amendment was adopted he would not positively promise to adhere to it.

The question was then put on the motion to strike out, and a vote was called for by States, as follows: Ayes 134, Nays 76. So the fourth resolution was stricken out.

Mr. Booth (of Wisconsin) moved as a substitute for Tappan's substitute the following:

Resolved, That Slavery is a sin against God and a crime against man, which no human enactment nor usage can make right, and that Christianity, humanity and patriotism, alike demand its abolition.

The resolution with regard to the arrest of seamen in southern ports was added to the platform, and amid much confusion and excitement the previous question was ordered on the platform as amended with the following result: Yeas 195, Nays 16. The States all voting Yea except Virginia, which gave 7 Yeas and 7 Nays; New-York, 29 Yeas, 6 Nays; Illinois, 5 Yeas, 3 Nays.

Mr. Smith asked that a vote be taken on his minority report.

A delegate from Michigan asked that Mr. Smith be requested to withdraw it.

A motion was then made and carried, that the minority report be laid on the table.

Mr. Booth, of Wisconsin, offered a resolution declaring that all men have a natural right to a portion of the soil—living and dying—at their birth and their death—that those who oppose this doctrine would bottle up God's sunshine for speculation.

Several delegates—"Humbuggery," and "Nonsense." The Convention was thrown into great excitement.

Mr. Sheddon, of Pa, looked upon this subject as the entering wedge to the destruction of Slavery.

Mr. Smith, of Ind., said that no man could sell the soil. He could sell his improvements, but not the soil. Government claimed the soil, but Government has no right over the soil but to protect those that are living on it.

Mr. Bright, of Mass., hoped the resolution would pass.

Gerrit Smith considered the resolution as completing the platform.

The resolution was then adopted almost unanimously.

Mr. Hopkins, of Massachusetts, moved that the Convention now proceed to ballot for a candidate for President.

Mr. Bright, of Mass., nominated Stephen C. Phillips, of New Bedford.

The ballotting then proceeded, and resulted as follows:

John P. Hale,	192	C. F. Adams,	1
Salmon P. Chase,	5	Thomas H. Benton,	1
Gerrit Smith,	3	Charles Darkee,	1
W. Goodell,	2	S. C. Phillips,	1

New-York voted, 24 for Hale, 1 for Benton, 1 for Durkee, 3 for Gerrit Smith, 3 for Salmon P. Chase.

Massachusetts—For Hale, 8; Phillips, 1; Adams, 1; Chase, 2.

Both Maryland and Wisconsin at first voted for Durkee, but changed their vote for Hale.

The vote was declared unanimous. The Convention then proceeded to ballot for a candidate for Vice President, with the following result:

George W. Julien, 104; Samuel Lewis, 83; Joshua Giddings, 16; Thomas H. Benton, 1; Cassius M. Clay, 1; James H. Collins, 3; George H. Evans, 8.

Maryland voted for Lewis; Pensylvania for Lewis; Virginia 15 for Giddings; New-York 3 for Evans, 3 for Collins, 1 for Durkee, 1 for Lewis, 17 for Julian; Kentucky 11 for Julian, 1 for Lewis.

Mr. Lewis addressed the Convention, asking his friends the permission to withdraw his name. He spoke warmly in praise of Julian, of Indiana, and withdrawing, moved that the Convention unanimously nominate George W. Julian, of Indiana, for the Vice Presidency.

Several Ohio Delegates objected, while others refused to force Mr. Lewis on the Convention.

Mr. Harding, of Ind., stated that the first choice of Indiana was Samuel Lewis; but as that good man was for Julian, Indiana accepted the high honour proposed to be tendered to her. The second ballot then commenced, and Geo. W. Julian, of Ind., was unanimously nominated for Vice-President, with the exception of 16 votes from Pennsylvania and 4 from New-York for Mr. Lewis.

The nomination was declared unanimous.

A motion to appoint a Committee to inform the nominees was rejected.

A Mass Ratification Meeting was called for to-night at the rear of the American Hotel; and the Convention adjourned to meet at 8 o'clock, P. M, at Masonic Hall, to close up important matters and address the people.

EVENING SESSION.

In accordance with previous arrangements, the Convention assembled at Masonic Hall, at eight o'clock, for the purpose of finishing up its general business. A large number of persons had assembled by half-past seven, and, as they manifested considerable impatience, Dr. Snodgrass, of Maryland, introduced to them Watson G. Haynes, the champion of the rights of seamen, to whose exertions the abolition of flogging in the Navy owes so much.

Mr. Haynes read a long list of bolters from the Free Soil party of '48, who were now going it strong for Pierce; and advanced the rather novel idea that these gentlemen had bolted for the purpose of carrying Free Soil principles into the Democratic ranks. They were highly eulogistic of Gen. Pierce. Gen. Pierce was also opposed to the Catholics, and was supported by the Protestant party of his District (Putnam Co N., Y.).

The Convention was then called to order by Gen Wilson, and immediately thereafter the following resolution was offered by Mr. Young, of New York:

Resolved, That the Senate of the United States, in its recent action, by laying on the table and reporting against the Homestead Bill passed by the House of Representatives, has disappointed the cherished hopes and denied the rights of the American millions, and deserves, as it meets, the hearty reprobation of the friends of progress and man.

Considerable discussion ensued, in which Messrs. S M. Booth of Wisconsin, Dr. Young of New York, Hovey K. Clark of Michigan, and others, took part. The resolution was finally laid on the table. It received the support of the Chase and Land Reform Delegates.

The following resolution was offered:

Resolved, That it be recommended to the National Committee of the Free Democracy, in future National Conventions, to restrict the number of Delegates to such Conventions to the number of Electoral votes in each State represented.

Upon this resolution Mr. Pardee, of Ohio, desired to offer some remarks in opposition, and, leave being granted, he ascended the platform and spoke at length. This resolution, however, failed like its predecessor, and was laid on the table.

The following resolution was offered, but leave was not granted for action upon it:

Resolved, That the candidates of the Free Democracy, for President and Vice President of the United States, ought not to be hereafter selected by Delegate National Conventions, but that the Free Democrats of each State should throw their votes for a State Electoral Ticket, indorsed with such names for President and Vice President as the individual voters may prefer; and the ticket thus voted for receiving the highest number of votes, should be declared the ticket for the candidates whose names were indorsed thereupon; the Electors chosen shall be pledged to cast their ballots in the Electoral College.

Mr. Hopkins, of Massachusetts, offered the following:

Resolved, That we view the recent advent of Kossuth upon our shores, as an event providential in its occurrence, brilliant in its achievement, and eminently happy and powerful in its influence upon the cause of liberty here and everywhere; that we admire those elements of boldness, patriotism, integrity and love of liberty, from the combination of which emanated that eloquence which has so wonderfully impressed itself upon the hearts of freemen; that we sympathize in his misfortune, but trust in his success; and that since his persecuted relatives are seeking an asylum in the bosom of the generous West, we will revere, cherish and protect them until such time as, in God's good providence, we may return them, under our Stars and Stripes, to dwell and move upon the sacred soil of emancipated Hungary.

This resolution was accepted by a unanimous voice, and, a vote being taken, it was carried without dissent.

A vote of than

Miscellaneous Department.

OF CERTAIN TRICKS OF THE IMAGINATION.

[From the Anecdotical papers in *Harper's Magazine*, for August. "An old Gentleman's Letter," and attributed to the novelist Paulding.]

Dear Sir—The small village of Landeck is situated in a very beautiful spot near the river Inn, with a fine old castle to the southeast, against the winds from which quarter it shelters the greater part of the village—a not unnecessary screen; for easterly winds in the Tyrol are very detestable. Indeed I know no country in which they are anything else, or where the almanac lines are not applicable—

"When the wind is in the east,
'Tis neither good for man nor beast.'

Some people, however, are peculiarly affected by the influence of that wind; and they tell a Story of Dr. Parr—for the truth of which I will not vouch, but which probably has some foundation in fact. When a young man, he is said to have had an attack of ague which made him dread the east wind as a pestilence. He had two pupils at the time, gay lads, over whose conduct, as well as whose studies, he exercised a very rigid superintendence. When they went out to walk, Parr was almost sure to be with them, much to their annoyance on many occasions. There were some exceptions, however; and they remarked that these exceptions occurred when the wind was easterly. Boys are very shrewd, and it did not escape the lads' attention, that every day their tutor walked to the window, and looked up at the weather-cock on the steeple of the little parish church. Conferences were held between the young men; and a carpenter consulted. A few days after, the wind was in the east, and the Doctor suffered them to go out alone. The following day it was in the east still. Monday, Tuesday, Wednesday, Thursday, Friday, all easterly wind—if the weather-cock might be believed. Sunday, Parr went to church, and shivered all day. The next week it was just the same thing. Never was such a spell of easterly wind. Parr was miserable. But at the end of some five weeks, a friend, and man of the world, came to visit him with the common salutation of—"A fine day Doctor!"

"No day is a fine day, sir, with an easterly wind," said Parr, with his usual acerbity.

"Easterly wind?" said his visitor walking toward the window; "I don't think the wind east—yes it is indeed."

"Ay, sir, and has been for these six weeks," answered Parr, sharply. "I could tell it by my own sensations, without looking at the weather-cock."

"Why, Doctor," answered the other, "the wind was west yesterday: that I know; and I thought it was west to-day."

"Then you thought like a fool, sir," answered Parr. "A man who cannot tell when the wind is in the east, has no right to think at all. Let him look at the weather-cock."

"But the weather-cock may be rusty," answered the other; "and your weather cock must be rusty if it pointed to the east yesterday; for it blew pretty smartly from the west all day."

"Do you think I am a fool, sir: do you think I am a liar?" asked Parr angrily.

"No; but you may be mistaken, Doctor," replied the other. "Even Solomon, as you know, made a mistake sometimes; and you are mistaken now; and the weather-cock too. Look at the clouds: they are coming rapidly from the west. If you would take my advice, you would look to our friend there on the top of the steeple."

"I will, sir—I will this moment," replied Parr; and ringing the bell violently, he ordered his servant to take the village carpenter and a bottle of oil, and have the weather-cock examined and greased. He and his visitor watched the whole proceeding from the window—the bringing forth of the ladders, the making them fast with ropes, the perilous ascent, and then the long operation which seemed much more complicated than the mere process of greasing the rusty weather-cock. "What can the fools be about?" said Parr. In the end, however, the deed, whatever it was, was done; and the servant and the carpenter descended, and came towards the house. By this time the weather-cock had whirled round, pointing directly to the west, and the Doctor asked eagerly, as soon as the men appeared. "Well, sir—well: what prevented the vane from turning?"

"A large nail, sir," answered the man.

"I will never trust a weather-cock again," cried Parr.

"Nor your own sensations either, Doctor," said his friend, "unless you are very sure they are right ones; for if you pin them to a weather-cock, there may be people who will find it for their interest to pin the weather-cock to the post."

The two poor pupils from that day forward lost their advantage; but they had six weeks of fun out of it, and like the fishes in the Arabian tale, "were content."

There is an old proverb, that "Fancy is as good for a fool as physic," and I believe the saying might be carried further still; for there is such a thing as corporeal disease, depending entirely upon the mind; and that with very wise men too. The effect of mental remedies we all know, even in very severe and merely muscular diseases. Whether Doctor Parr was cured of his agueish sensations or not, I cannot tell; but I have known several instances of mental remedies applied with success; to say nothing of having actually seen the incident displayed by old Bunbury's caricature of a rheumatic man enabled to jump over a high fence by the presence of a mad bull, I will give you one instance of a complete, though temporary cure, performed upon a young lady by what I can only consider mental agency. One of the daughters of a Roman Catholic family, named V———, a very beautiful and interesting girl, had entirely lost the use of her limbs for nearly three years, and was obliged to be fed and tended like a child. Her mind was acute and clear, however, and as at that time the celebrated Prince Hohenloe was performing, by his prayers, some cures which seemed miraculous, her father entered into correspondence with him, to see if anything could be done for the daughter. The distance of some thousand miles lay between the Prince and the patient; but he undertook to pray and say mass for her on a certain day, and at a certain hour, and directed that mass should also be celebrated in the city where she resided, exactly at the same moment. As the longitude of the two places was very different, a great deal of fuss was made to ascertain the precise time. All this excited her imagination a good deal, and at the hour appointed the whole family went to mass, leaving her alone, and in bed. On their return they found Miss V———, who for years had not been able to stir hand or foot, up, dressed, and in the drawing-room. For the time, she was perfectly cured; but I have been told that she gradually fell back into the same state as before.

Mental medicine does not always succeed, however; and once, in my own case, failed entirely. When travelling in Europe, in the year 1825, I was attacked with very severe quartan fever. I was drugged immensely between the paroxysms, and the physician conspired with my friends to persuade me I was quite cured. They went so far as, without my knowing it, to put forward a striking-clock that was on the mantel-piece, and when the hour struck, at which the fit usually seized me, without any appearance of its return, they congratulated me on my recovery, and actually left me. Nevertheless, at the real hour, the fever seized me again, and shook me nearly to pieces. Neither is it that mental medicine sometimes fails; but it sometimes operates in a most unexpected and disastrous manner; especially when applied to mental disease; and I am rather inclined to believe, that corporeal malady may often be best treated by mental means; mental malady by corporeal means.

A friend of my youth, poor Mr. S—— lost his only son, in a very lamentable manner. He had but two children: this son and a daughter. Both were exceedingly handsome, full of talent and kindly affection; and the two young people were most strongly attached to each other. Suddenly, the health of young S—— was perceived to decline. He became grave—pale—sad—emaciated. His parents took the alarm. Physicians were sent for. No corporeal disease of any kind could be discovered. The doctors declared privately that there must be something on his mind, as it is called, and his father with the utmost kindness and tenderness, besought him to confide in him, assuring him that if anything within the reach of fortune or influence could give him relief, his wishes should be accomplished, whatever they might be.

"You can do nothing for me, my dear father," replied the young man, sadly; "but you deserve all my confidence, and I will not withold it. That which is destroying me, is want of rest. Every night, about an hour after I lie down, a figure dressed in white, very like the figure of my dear sister, glides into the room, and seats itself on the right side of my bed, where it remains all night. If I am asleep at the time of its coming, I am sure to wake, and I remain awake all night with my eyes fixed upon it. I believe it to be a delusion; but I cannot banish it; and the moment it appears, I am completely under its influence. This is what is killing me."

The father reasoned with him, and took every means that could be devised either by friends or physicians, to dispel this sad phantasy. They gave parties; they sat up late; they changed the scene; but it was all in vain. The figure still returned; and the young man became more and more feeble. He was evidently dying; and as a last resource it was determined to have recourse to a trick to produce a strong effect upon his mind. The plan arranged was as follows: His sister was to dress herself in white, as he had represented the figure to be dressed, and about the hour he mentioned, to steal into his room, and seat herself on the other side of the bed, opposite to the position which the phantom of his imagination usually occupied, while the parents remained near the door to hear the result. She undertook the task timidly; but executed it well. Stealing in, with noiseless tread, she approached her brother's bed-side, and by the faint moonlight, saw his eyes fixed with an unnatural stare upon vacancy, but directed to the other side. She seated herself without making the least noise, and waited to see if he would turn his eyes towards her. He did not stir in the least however; but lay, as if petrified by the sight his fancy presented. At length she made a slight movement to call his attention, and her garments rustled. Instantly the young man turned his eyes to the left, gazed at her—looked back to the right—gazed at her again; and then exclaimed, almost with a shriek, "Good God: there are two of them!"

He said no more. His sister darted up to him. The father and mother ran in with lights; but the effect had been fatal. He was gone.

Nor is this the only case in which I have known the most detrimental results occur from persons attempting indiscreetly to act upon the minds of the sick while in a very feeble state. Once, indeed, the whole medical men—and they were among the most famous of their time in the world—belonging to one of the chief hospitals of Edinburgh, were at fault in a similar manner. The case was this: A poor woman of the port of Leith had married a sailor, to whom she was very fondly attached. They had one or two children, and were in by no means good circumstances. The man went to sea in pursuit of his usual avocations, and at the end of two or three months intelligence was received in Leith of the loss of the vessel with all on board. Left in penury, with no means of supporting her children but her own hard labour, the poor woman, who was very attractive in appearance, was persuaded to marry a man considerably older than herself, but in very tolerable circumstances. By him she had one child; and in the summer of the year 1786, she was sitting on the broad, open way, called Leith-walk, with a baby on her lap. Suddenly, she beheld her first husband walk up the street directly towards her. The man recognised her instantly, approached, and spoke to her. But she neither answered nor moved. She was struck with catalepsy. In this state she was removed to the Royal Infirmary, and her case, from the singular circumstances attending it, excited great interest in the medical profession in Edinburgh, which at that time numbered among its professors the celebrated Cullen, and no less celebrated Gregory. The tale was related to me by one of their pupils, who was present, and who assured me that everything was done that science could suggest, till all the ordinary remedial means were exhausted. The poor woman remained without speech or motion. In whatever position the body was placed, there it remained; and the rigidity of the muscles was such, that when the arm was extended, twenty minutes elapsed before it fell to her side by its own weight. Death was inevitable, unless some means could be devised of rousing the mind to some active operation on the body. From various indications, it was judged that the poor woman was perfectly sensible, and at a consultation of all the first physicians of the city, the first husband was sent for, and asked if he was willing to co-operate, in order to give his poor wife a chance of life. He replied, with deep feeling, that he was willing to lay down his own life, if it would restore her; that he was perfectly satisfied with her conduct; knew that she had acted in ignorance of his existence; and explained, that having floated to the coast of Africa upon a piece of the wreck he had been unable for some years to return to his native land, or communicate with any one therein. In these circumstances, it was determined to act immediately. The professors grouped themselves round the poor woman, and the first husband was brought suddenly to the foot of the bed, towards which her eyes were turned, carrying the child by the second husband in his arms. A moment of silence and suspense succeeded; but then, she who had lain for so many days like a living corpse, rose slowly up, and stretched out her hands towards the poor sailor. Her lips moved, and with a great effort she exclaimed, "Oh, John, John—you know that it was nae my fault." The effort was too much for her exhausted frame: she fell back again immediately, and in five minutes was a corpse indeed.

This story may have been told by others before me, for the thing was not done in a corner. But I always repeat it, when occasion serves, in order to warn people against an incautious use of means to which we are accustomed to attribute less power than they really possess.

A PAGE FROM A SAD BOOK.

In the winter of 1851 I left Philadelphia, at that time my place of residence in the United States, to make a short stay in Boston. My acquaintance with Boston is but slight; for I visited it during a period of cheerless cold, heightened by the constant prevalence of east winds; and my own engagements prevented many wanderings. One excursion, however, which I took in its vicinity, put me in possession of a document which I think may prove not uninteresting to the readers of "Household Words."

About fifteen miles from Boston stands Salem, which will now be known to many through Nathaniel Hawthorne's introduction to the "Scarlet Letter." In this story, allusion is made to the belief in witchcraft, which, nearly two centuries ago, spread like an epidemic not only over portions of England and the European continent, but also in these far off colonies; and, most virulently of all, in the now unimportant little town of Salem. Hearing that in the court-house of Salem a few records of the examination of some of the victims of a wild and destructive superstition were permitted to be seen, I was glad to have the opportunity of accompanying a friend on a short visit to the town.

Our first visit was to the Custom House. We found it exactly as described by Hawthorne—a dreary-looking brick building, very much out of repair; the paint-work worn and dingy, and the grass growing in the chinks of the stones around it, rather conveying the idea of a deserted mansion of faded gentility, than an office in which some little segment of national business was daily being transacted. We first entered a room on the ground-floor, in which a number of official-looking personages were assembled, at that time apparently not very actively employed; and, in one or two of whom I fancied I recognised some resemblance to those very respectable fixtures of Government service Hawthorne unceremoniously introduced to the public. As in his days of surveyorship, the floor was thickly strewn with grey sand; but, in place of a stove, an immense pile of wood logs was blazing and crackling on the hearth; casting around the most cheerful and inspiring glow. After warming ourselves for a few moments, we ascended to the second story.

The room we entered was a large, unfinished apartment, covered with the dust of years, and serving no other purpose than that of a lumber-room. It was a strange, suggestive place; a chamber for ghost revels, in which you could not long remain without raising mental ghost for yourself. In one corner several barrels were piled, in which had been stowed papers filled with curious records of the judicial and business doings of past generations. Scattered over the floor, was a heterogeneous collection of odds and ends from all parts of the world; boxes, the mystery of whose dust-hidden contents I vainly endeavoured to penetrate; veritable Turkish pipes; canes from the wide cane-brakes of the Southern States; a bag of dates and some bottles of sweet Eastern wine (to the good quality of both of which I can testify); several beautiful sea-shells; a large square of tapestry; one of Raphael's cartoons, which had been brought over from Palermo. Lastly a strange-looking musical instrument, now for the first time for a long period, opened for us to inspect. It was broken into one or two pieces, was otherwise woefully damaged, and was covered with dust. It had been the property of a poor Frenchman, who had spent many years in conceiving and working out what was now a melancholy wreck; but which, in its perfect state, had been an ingenious piece of mechanism, in which a number of little automaton figures appeared to be the active agents in producing the music. The Frenchman accomplished his labour, had just begun to exhibit it to the world and to reap the harvest of his patience and skill, when he died; and by some chance, it had been sent to fall to pieces in the obscure lumber-room of the Salem Custom House. Here was the tragedy! The barrels in the corner might excite curious speculations as to their contents; but the result of a man's life of thoughtful effort, passing to decay unseen and unappreciated, suggested many a sad and profound reflection; and with a tender pity, I laid my hand upon this neglected child of the poor Frenchman's toil, along whose wooden frame and wire nerves the living spirit of his thoughts had passed.

Quitting the chamber, I accompanied my friends to the Court House; where we were soon busily occupied with the object of our visit. Most eagerly did we turn over the sheets of yellow, time-stained paper, patiently deciphering records written in a cramped and ancient hand. Here we read depositions as to the most extraordinary bewitchments of cattle, the casting of divers persons into grievous fits by the appearance (as the supposed demon was termed) of those accused, the torturing them with pins, and many other diabolical appliances of the black art. We were shown a large bottle full of the very pins, now rusty and discoloured, which had been taken from the bodies of those afflicted. Of the occurence of all which I saw chronicled here, I had heard, read and believed; but in things which partake so much of the supernatural and improbable, until confronted by their positive evidences, we are scarcely able to feel their actuality. But here, in my sight, were the very pages recording words that had sworn away lives which, in these days of our better knowledge, we must pronounce to be guiltless of their alleged offences; and many were the thoughts and questions they irresitibly forced upon me. Who, in those mixed assemblages of judges, witnesses, and the accused, were the deceived parties? Were all alike resting under the same dark shadow of superstition? We find men holding responsible positions, amongst whom we expect to meet with some of the best intelligences of their time—solemnly conducting examinations, issuing committals, and framing death-warrants. Men and women, as well as young persons down to fifteen or sixteen years of age, making depositions of a character so absurd, that we should call them laughable did we not remember human lives were staked on them. We cannot think that so many people, from malice or conscious ill-intent, could invent such statements; neither can we understand how they could possibly have believed what they say; or, if they did, by what process of the imagination they were wrought to such a pitch of fantastic illusion. It is all a troubled mystery.

We ascertained that these pages consisted of fragments of many examinations, besides some of the death-warrants of the unhappy so-called wizards and witches; but we did not find anything very distinctive to fix our attention for some time, as the evidence and accusations were for the most part the same in all. At last we took up a paper headed "The examination of Susannah Martin, May 2, 1692." The replies of this poor woman, standing up for her life against a terrible array of ignorance and superstition, surprised us by the evidence they gave of the clearest prudence and self-possession in a moment of such imminent trial. My friend remarked to me, "This paper corroborates the opinion I expressed a few minutes ago: that the men and women who suffered during this period, were those whose higher mental gifts and greater breadth of character, placed them beyond the understanding of the common natures around them." The document ran thus—

The examination of Susannah Martin, May 2, 1692:

As soon as she came into the meeting-house many persons fell into fits.

Judge—Hath this woman hurt you?

Abigail Williams said, "it is Goody Martin; she hath hurt me often."

Others by fits were hindered from speaking.

Eliza Hubbard said she had not hurt her.

John Indian said he never saw her.

Mercy Lewis pointed to her and fell into a fit.

Ann Putnam threw her glove in a fit at her.

The Examinant laughed.

Judge—What! do you laugh at it?

Susannah—Well I may at such folly.

Judge—Is this folly to see these so hurt?

Susannah—I never hurt man, woman, or child.

Mercy Lewis cried out, "she hath hurt me a great many times, and plucks me down!"

Then Martin laughed again.

Mary Walcot said this woman hath hurt her a great many times.

Susannah Sheldon also accused her of hurting her.

Judge—What do you say to this?

Susannah—I have no hand in witchcraft.

Judge—What did you do? Did you consent these should be hurt?

Susannah—No, never in my life.

Judge—What ails these people?

Susannah—I do not know.

Judge—But what do you think ails them?

Susannah—I do not desire to spend my judgment upon it.

Judge—Do you think they are bewitched.

Susannah—I do not think they are.

Judge—But tell us your thoughts about them.

Susannah—My thoughts are mine own when they are in, but when they are out they are another's. You said their master.

Judge—Who do you think is their master?

Susannah—If they be dealing in the Black Art you may know as well as I.

Judge—What have you done towards the hurt of these?

Susannah—I have done nothing.

Judge—Why it is you, or your appearance.

Susannah—I cannot help it.

Judge—That may be your master that hurts them?

Susannah—I desire to lead my life acoording to the Word of God.

Judge—Is this according to the word of God?

Susannah—If I were such a person, I would tell you the truth.

Judge—How comes your appearance just now to hurt these?

Susannah—How do I know?

Judge—Are you not willing to tell the truth?

Susannah—I cannot tell: he who appeared in Samuel's shape, a glorified shape, can appear in any one's shape.

Judge—Do you believe these afflicted persons do not say true?

Susannah—They may lie for aught I know.

Judge—May not you lie?

Susannah—I dare not tell a lie if it would save my life.

Judge—Then you will speak the truth, will you?

Susannah—I have spoken nothing else: I would do them any good.

Judge—I do not think you have such affection for those whom you just now insinunted had the Devil for their master.

The marshal who stood by her said she pinched her hands, and Eliza Hubbard was immediately afflicted.

Several of the afflicted said they saw her on the beam.

Judge—Pray God discover you if you be guilty!

Susannah—Amen, amen! A false tongue will never make a guilty person.

"You have been a long time coming to the court to-day," said Mercy Lewis; "you can come fast enough in the night."

A few lines of the manuscript were here rather unintelligible.

John Indian fell into a fit, and cried it was that woman. "She bites! She bites!"

And then they said Martin was biting her lips.

Judge—Have you not compassion on these afflicted?

Susannah—No; I have none!

They cried out, there was the black man along with her; and Goody Bibber confirmed it. Abigail Williams went toward her, but could not come near her. Nor Goody Bibber, though she had not accused her before. Also, Mary Walcot could not come near her.

John Indian said he would kill her if he came near her, but he fell down before he could touch her.

Judge—What is the reason these cannot come near you?

Susannah—I cannot tell: it may be that the Devil bears me more malice than another.

Judge—Do you not see God evidently discovering you?

Susannah—No; not a bit for that.

Judge—All the congregation, besides, think so.

Susannah—Let them think what they will.

Judge—What is the reason they cannot come to you?

Susannah—I do not know: but they can if they will; or else, if you please, I will come to them.

Judge—What was that the black man whispered to you?

Susannah—There was none whispered to me.

Here ends this fragment of examination. We carefully turned over all the papers in the hope of finding some further account of it, but met with nothing more respecting Susannah Martin save her death-warrant, of which I much regret I did not also obtain a copy. The glimpse we had had of her, however, had sufficed to arouse our warmest sympathies, and to leave in us a strong desire to learn more of a woman, whose truthful soul, in the midst of peril, shone out so calmly superior to its dark and malignant surroundings. A few days after this visit I quitted the neighbourhood of Boston, carrying with me two distinct remembrances, at least—the poor Frenchman's musical instrument, and the replica of the martyred Witch of Salem.—*Household Words.*

NEWSPAPER MATHEMATICS.

An intelligent foreigner would vastly underrate the scientific attainments, not to say general intelligence and common sense, of the conductors of the newspaper press in this country, if he were to found an opinion on some short paragraphs with a learned look which are occasionally extensively circulated all over the country. We are somewhat at a loss to account for the origin of these paragraphs, unless we suppose that they are, sometimes at least, the production of some would-be wag. Having once obtained currency, their spread is wide and boundless. The statement soon loses any track of its original source; and an editor, as he glances at his exchanges, seeing the apparently interesting fact, having no time to stop to test its accuracy, seizes it eagerly as a delicious morsel to be served out to his own readers. If there was any truth in the statement at first, it very soon gets lost under the heap of misprints which are accumulated by its progress through the newspaper world; for moss of this kind these rolling stones certainly gather in abundance.

By way of example, read the following, which indeed we need hardly reprint, since it has been very widely disseminated:

"The unusual spectacle is now presented of all the visible planets being above the horizon early in the night; and they are so distributed as to mark the line of the ecliptic, or the plane of their own and the earth's orbit, with distinctness. With Venus in the west—said to be more brilliant at present than at any time within the last ten years—and Jupiter, with his usual splendour, in the east, with the 'lesser lights,' Mars and Saturn, between them, the arrangement of the planetary orbs affords an interesting view to all who take pleasure in such contemplations. Mars now appears much reduced in size and brilliancy, on account of their relative positions of himself and the earth in their respective orbits, but still retains his ruddy glow. The pale, white light of Saturn makes him appear like a star of the second magnitude. These, with the fine constellations of the Scorpion, Lyra, and the Greater Bear, all visible at present, makes the contemplation of the 'starry heavens' interesting and instructive."

We do not believe that any considerable portion of the editors who have given publicity to this paragraph were aware of the fabulous nature of its statements when they inserted it; to think so, would be a libel on their intelligence. We had marked it for comment before we found its incongruities so well pointed out in the following remarks from the Boston Evening *Traveller*, that we insert them in preference to any of our own:

"On the evening of the 8th, the planet Venus went down thirty-six minutes after the sun; and therefore could only have been seen by the naked eye for a few minutes, in the twilight, when no other planet was visible. Mercury also sat at the same time, and of course could not be seen. Uranus *rose* about half-past 12 on the morning of the 9th; and Saturn, which the contemplations of the Richmond editor saw shining with a 'pale *white* light,' *between* Venus and Jupiter, *rose* in the east northeast, a few minutes before one, on the same evening. The light of Saturn has, however, been heretofore generally considered a pale red, but perhaps was changed to white at the same time that its place in the heavens was so entirely changed."

While we are on this subject, we desire to speak of one or two other things of the same sort. The fact that there are two full moons this month of July has been proclaimed all over the country, with the Irish remark, that this phenomenon of full moons on the 1st and 30th of the month has not happened since 1776, when there were full moons on the 1st and 31st. And we believe some credulous people have tried to draw some analogy between the present times and those "that tried men's souls," from the resemblance between this July and that when the Declaration of Independence was declared. This sounds very prettily. But it is, or should be, well known that the new and full moons repeat themselves in a cycle of nineteen years; or, in other words, that the new and full moons, if reckoned by periods of nineteen years, recur at the same dates. It is thus impossible that there should be an interval of seventy-six years between the repetition of such a phenomenon as that to which allusion has been made. This period of nineteen years is called the Metonic Cycle, from the Grecian mathematician Meton, who discovered its applicability to the movements of the moon. It was adopted by the Athenians for the regulation of their calendar, 433 years before the Christian era; and they considered it of so much importance, and were so well pleased with its operation, that they caused the order of the period to be inscribed in letters of gold on the walls of the temple of Minerva. And this is the origin of the familiar term "Golden Number" applied to a year, which denotes the order of the year in the Metonic Cycle. It thus appears that, if there were two full moons in July, 1776, there would likewise be the same in that month, after a lapse of nineteen years, in 1795; again, after nineteen years, in 1814; again in 1833; and again in 1852, or the present year. Anybody who has a complete set of the "American Almanac" at hand can easily verify this statement for 1833.* And so the phenomenon, instead of happening this year for the first time since 1776, happens certainly for the second.

We ought to add, that calculations by the Metonic Cycle, although convenient for practical purposes, do not of course possess the accuracy and nicety necessary to make them wholly reliable for long lengths of time, since the reformation in our calendar. But, in the present instance, this cycle serves as a good guide to the truth, although the phenomenon did not occur in 1814.

It requires but little reflection to see that the happening of two full moons in the course of one month is by no means a rare phenomenon; so long as there are but twelve months in a year, and more than twelve full moons, it necessarily follows that some month must have a double share.

Another statement of the same sort was started in the year 1849, and has not yet died out. It happened then that the regular day for the inauguration of President Taylor, the fourth of March, fell upon Sunday; and accordingly the celebration of that event was postponed until the next day. It was then quite generally stated by the newspapers that this was a circumstance which had never happened before since the establishment of the Constitution; and it was even added that the fourth of March was selected as the day for the beginning of the presidential term by the fathers of the republic, on account of the few times when it would coincide with Sunday. The most complete refutation of the first part of this fancy is the statement of the fact, which anybody who doubts can easily verify, that in 1821 also the fourth of March fell on Sunday. With regard to the rest, it may be said that the days on which the successive presidential terms have begun have been divided among the different days of the week with the most entire impartiality, with a single exception, which is not in favour of Sunday, but of Friday, as will appear from the following statement:

March 4 was Monday in
1793, 1805, 1833—three times;

March 4 was Tuesday in
1817, 1845—twice;

March 4 was Wednesday in
1789, 1801, 1829—three times;

March 4 was Thursday in
1813, 1841—twice;

March 4 was Friday in
1825—*once*;

March 4 was Saturday in
1797, 1809, 1837—three times;

March 4 was Sunday in
1821, 1849—twice.

Lest anybody should start the idea that the fathers of the republic selected the fourth of March with a view to avoid, as far as possible, a recurrence of the inaugurations on the unlucky day—Friday—we will remark that the exemption that day enjoys is an accident, resulting merely from the limited time for which we have drawn off the facts; a period ending with to-day.

Moreover, if the day beginning the presidential terms had been chosen as the sixth instead of the fourth of the month, these inaugurations would have fallen upon Sunday but once, instead of twice, up to the present time.

As a matter of fact, the selection of the fourth of March as the day for the beginning of the presidential terms seems to have been the result of accident. The old Continental Congress, when the ratification of the new Constitution by the necessary number of States had been ascertained, passed a resolution, Sept. 13, 1788, appointing the first Wednesday of the next January for the choice of presidential electors, the first Wednesday of February for the election of President and Vice President, and the first Wednesday of March as the time for the organisation of the new government. The first Wednesday of March happened to be, in the year 1789, the fourth of March; and, as the administration which began on that day was limited to four years by the Constitution, the next and all succeeding administrations have begun on the same day of the month.

There is one other illustration of our subject which we wish to speak of. Somebody, wishing to check the extravagant and exaggerated habits of numeration which he had observed in the newspapers, launched a paragraph which forthwith proceeded about over the country, in which it was stated that a "billion," an expression of number frequently used, was equal to a million millions, or 1,000,000,000,000, and therefore represented such an immense quantity as was really hardly ever seen of any ordinary units of a measure. And this statement was followed up with a variety of illustrations, such as that a string a billion miles long would wind round the world, at the equator, forty million times, and others of the same sort. But this "correction" was itself incorrect. The attempt now-a-days to confine the term "billion" to a million millions is futile; and to brand as wrong the use of it in its other and quite as usual sense, which it has according to the French numeration, a billion means a thousand millions, or 1,000,000,000; and this is the way that all our modern school books in this country teach numeration. A string a billion miles long would therefore wind round the earth, at the equator, but forty thousand times, which is quite a different story.—*From To-Day: A Boston Literary Journal.*

* It is unfortunate that in the calendar pages of the volume for the current year of the "American Almanac," that generally most accurate and always most useful manual of reference, there is a misprint, by which the second full moon of July, 1852, is not correctly recorded. So that, if we should find it necessary (as we very probably shall, so long-lived is error) to reprint this article nineteen years hence, in refutation of some similar story which may be then started, we shall not be able to appeal so unhesitatingly to the "American Almanac" for support.

THE MISSISSIPPI BUBBLE.

[From Mackay's "Memoirs of Extraordinary Popular Delusions and the Madness of Crowds."]

* * "Law was now at the zenith of his prosperity; and the people were rapidly approaching the zenith of their infatuation. The highest and the lowest classes were alike filled with a vision of boundless wealth. There was not a person of note among the aristocracy, with the exception of the Duke of St. Simon and the Marshal Villars, who were not engaged in buying or selling stock. People of every age, and sex, and condition in life, speculated in the rise and fall of the Mississippi bonds. The Rue de Quincampoix was the grand resort of the jobbers, and, it being a narrow, inconvenient street, accidents continually occurred in it, from the tremendous pressure of the crowd. Houses in it, worth in ordinary times a thousand livres of yearly rent, yielded as much as from twelve to sixteen thousand. A cobbler, who had a stall in it, gained about two hundred livres a day by letting it out, and furnishing writing materials to brokers and their clients. The story goes, that a hunchbacked man, who stood in the street, gained considerable sums by lending his hump as a writing-desk to the eager speculators! The great concourse of persons who assembled to do business brought a still greater concourse of spectators. These, again, drew all the thieves and immoral characters to the spot, and constant riots and disturbances took place. At nightfall, it was often found necessary to send a troop of soldiers to clear the street.

"Law, finding the inconvenience of his residence, removed to the Place Vendome, whither the crowd of *agioteurs* followed him. That spacious square soon became as thronged as the Rue de Quincampoix; from morning to night it presented the appearance of a fair. Booths and tents were erected for the transaction of business and the sale of refreshments, and gamblers, with their roulette-tables, stationed themselves in the very middle of the place, and reaped a golden, or rather a paper harvest from the throng. The boulevards and public gardens were forsaken; parties of pleasure took their walks in preference in the Place Vendome, which became the fashionable lounge of the idle, as well as the general rendezvous of the busy. The noise was so great all day that the chancellor, whose court was situated in the square, complained to the regent and the municipality that he could not hear the advocates. Law, when applied to, expressed his willingness to aid in the removal of the nuisance, and for this purpose entered into a treaty with the Prince de Carignan for the Hotel de Soissons, which had a garden of several acres in the rear. A bargain was concluded, by which Law became purchaser of the hotel at an enormous price, the prince reserving to himself the magnificent gardens, as a new source of profit. They contained some fine statues and several fountains, and were altogether laid out with much taste. As soon as Law was established in his new abode, an edict was published, forbidding all persons to buy or sell stock anywhere but in the gardens of the Hotel de Soissons. In the midst, among the trees, about five hundred small tents and pavilions were erected for the convenience of the stock-jobbers. Their various colours, the gay ribands and banners which floated from them, the busy crowds which passed in and out, the incessant hum of voices, the music, and the strange mixture of business and pleasure on the countenances of the throng—all combined to give the place an air of enchantment that quite enraptured the Parisians. The Prince de Carignan made enormous profits while the delusion lasted. Each tent was let at the rate of 500 livres a month, and, as there were at least five hundred of them, his monthly revenue from this source alone must have amounted to 250,000 livres, or £10,000 sterling.

"The honest old soldier, Marshal Villars, was so vexed to see the folly which had smitten his countrymen, that he never could speak with temper on the subject. Passing one day through the Place Vendome in his carriage, the choleric gentleman was so annoyed at the infatuation of the people that he abruptly ordered the coachman to stop, and, putting his head out of the carriage-window, harangued them for full half an hour on their 'disgusting avarice.' This was not a very wise proceeding on his part. Hisses and shouts of laughter resounded from every side, and jokes without number were aimed at him. There being at last strong symptoms that something more tangible was flying through the air, in the direction of his head, the marshal was glad to drive on. He never again repeated the experiment.

"Two sober, quiet, and philosophic men of letters, M. de la Motte and the Abbé Terrason, congratulated each other that they at least were free from this strange infatuation. A few days afterward, as the worthy abbé was coming out of the Hotel de Soissons, whither he had gone to buy shares in the Mississippi, whom should he see but his friend La Motte entering for the same purpose! 'Ha!' said the abbé, smiling, 'is that *you*?' 'Yes,' said La Motte, pushing past him as fast as he was able, 'and can that be *you*?' The next time the two scholars met, they talked of philosophy, of science, of religion, but neither had courage for a long time to breathe one syllable about the Mississippi. At last, when it was mentioned, they agreed that a man ought never to swear against his doing any one thing, and there was no sort of extravagance of which even a wise man was not capable.

"During this time, Law, the new Plutus, had become all at once the most important personage of the State. The ante-chambers of the regent were forsaken by the courtiers. Peers, judges, and bishops thronged to the Hotel de Soissons; officers of the army and navy, ladies of title and fashion, and every one to whom hereditary rank or public employ gave a claim to precedence, were to be found waiting in his ante-chambers, to beg a portion of his India Stock. Law was so pestered that he was unable to see one-tenth part of the applicants, and every manœuvre that ingenuity could suggest was employed to gain access to him. Peers, whose dignity would have been outraged if the regent had made them wait half an hour for an interview, were content to wait six hours for the chance of seeing Mons. Law. Enormous fees were paid to his servants, if they would merely announce their names. Ladies of rank employed the blandishments of their smiles for the same object; but many of them came day after day for a fortnight, before they could obtain an audience. When Law accepted an invitation, he was sometimes so surrounded by ladies, all asking to have their names put down in his list as shareholders in the new stock, that in spite of his well-known and habitual gallantry, he was obliged to tear himself away *par force*. The most ludicrous stratagems were employed to have an opportunity of speaking to him. One lady who had striven in vain during several days, gave up in despair all attempts to see him at his own house, but ordered her coachman to keep a strict watch whenever she was out in her carriage, and if he saw Mr. Law coming, to drive against a post and upset her. The coachman promised obedience, and for three days the lady was driven incessantly through the town, praying inwardly for the opportunity to be overturned. At last she espied Mr. Law, and, pulling the strap, called out to the coachman, 'Upset me now! for God's sake, upset me now!' The coachman drove against a post, the lady screamed, the coach was overturned, and Law, who had seen the accident, hastened to the spot to render assistance. The cunning dame was led into the Hotel de Soissons, where she soon thought it advisable to recover from her fright, and, after apologising to Mr. Law, confessed her stratagem. Law smiled, and entered the lady in his books as the purchaser of a quantity of India stock. Another story is told of a Madame de Bouchu, who, knowing that Mr. Law was at dinner at a certain house, proceeded thither in her carriage, and gave the alarm of fire. The company started from table, and Law among the rest; but, seeing one lady making all haste into the house towards him, while everybody else was scampering away, he suspected the trick, and ran off in another direction."

AN ARAB IN PARIS.

The *Journal des Debats* has a curious article relative to the opinions which the Arab chiefs, who were present at the *Fetes des Aigles* on the 10th of May, have formed of European civilization. The *Debats* gives the following account of the matter: "In public, the Arabs are reserved and dignified, enveloping their feelings in silence, as their bodies are covered with their mantles. How, then, could any one contrive to learn what the Arab chiefs think of the Parisians and of the *fetes* and marvels which France offered to the view of these children of the desert? But General Randon, the Governor General, has contrived to induce some of them to speak. At his request, two of the Arabs who came to Paris have undertaken to write an account of their journey in the Arab journal of Algiers, the *Mobacher*. One of them, the Hakem of Milianah, Si-Sliman-ben-Siam, has already commenced the publication of his narrative. He begins by rendering homage to God. Whether they express themselves in prose or poetry, the Arabs are always accustomed to begin by raising their thoughts to the Author of all things. He then states that he embarked in a vessel, which he compares to 'a bird that comes from heaven with outspread wings to repose on the surface of the waters.' Cette is the first town at which he arrives. The first great marvel of civilization which strikes him is, he says, the railway from that town to Montpelier. His description of it is full of singular *naivete*. 'The appearance of this sort of road,' he says, 'is admirable. We saw a subterranean passage, of which the sides and roof are lined with stone. The carriages, carried on with great speed, occupied six minutes in passing through it. A horseman would have been an hour and a half in going the same distance, for the distance which it would take him a whole day to travel can be done by these carriages in an hour. The vehicle which gives the impulsion is like the others, but of iron, and supplied with a machine similar, it is said, to that which puts steamers in movement. To heat it, a black stone, peculiar to certain countries, is used.' The Hakem arrives at Montpelier, the fountains and gardens of which he admires. He next proceeds to Avignon, where he visits the palace of the Pope; and then goes to Lyons. At the sight of that city he utters a cry of admiration. 'Eyes have never seen and ears have never heard anything of the kind.' He visits the cathedral and the museum. Of the latter, he says that 'it contains figures sculptured in precious marble, and such perfect paintings that they only want the power to speak. By a singular effort of art they seem to look at you, wherever you place yourself.' Having bidden adieu to Lyons, he comes to Paris. On the way, 'the five or six lines of wire suspended for the electric telegraph' attract his attention. He inquires what they are, but does not manifest the curiosity respecting them which might have been expected. At Paris, the lines of the poet El Botheri on Damascus occur to his mind—'Damascus has shown us all her beauties—she has fulfilled all our hopes.' His judgment on the Parisians is mar